

# SPIRITUALISM

## AN OLD EPIDEMIC

UNDER

A NEW PHASIS.

BY

The Rev. Giles Pugh.

*Her Britannic Majesty's Chaplain at Naples.*



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## PREFACE.

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In sending forth the following address nothing more, I think, is required than simply to state the circumstances which have led to its publication. Having been consulted by some of my congregation as to Spirit-Rappings, Table-turning, &c., during last winter 1855-56, when I had neither the leisure nor the means for an examination of the subject, I was obliged to content myself with offering such general advice and caution as are suggested by Scripture and common sense. During the summer 1856 I obtained the loan of Dr. Hare's work, which afforded me more definite materials for forming a judgment. This judgment I now openly proclaim, subject to animadversion and reply; willing to be convinced and to retract if I have set down anything in error or in too great haste.

Since this address was prepared I have read the treatises of the Rev. Mr. Beecher and others, which enter more fully into the subject at large, and discuss the different theories by which the manifestations are attempted to be accounted for. I have also been favoured with communications from a gentleman in Naples, with whom I have the honour to be personally acquainted, and whom I believe to be a most

acute and careful investigator; but I cannot find that any definite truth has been arrived at or approached, which would invalidate the soundness or propriety of my warning.

Not discerning any particular or immediate danger, beyond what I could meet by private counsel, of any of my flock being led astray, I have hitherto abstained from all public notice of Spiritualism; but learning recently that the number of its votaries in America has increased from two to three millions, and being aware how rapidly any moral infection spreads where it meets with no ready-prepared antidote, (witness the late astonishing and lamentable success of Mormonism in its unsuspected inroad amongst, not only the masses of England's city and manufacturing population, but even amongst the simple peasantry of her agricultural districts), I feel impelled, at length, to give my public testimony with regard to this new doctrine, with the earnest hope and prayer that it may be blessed to the warding off from my own flock of any irruption of anti-Scriptural speculations, and that, at the same time, it may offer suggestions for deeper and more extended enquiry, not unseasonable, nor inapplicable to the Christian Church generally.

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## TO THE BRITISH RESIDENTS AT NAPLES.

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My dear Friends and Brethren,

In turning my attention to Spiritualism and its phenomena, I have been actuated neither by vain curiosity nor by the desire of amusement and excitement, but by a sense of duty. Considering that, according to Dr. Hare, Spiritualism claims to number, in America, two million votaries, five thousand media, and a hundred thousand witnesses ready to testify to the actual exhibition of the recorded phenomena, with an extended literature and a talented Periodical Press; considering, further, that it has been introduced into, and is likely, by every fresh influx of American visitors to Naples, to be continually pressed upon the notice of the British community here, for whose spiritual instruction and guardianship I am responsible before God and man, "and watch as he, that must give account;" and that its propositions are especially calculated to affect the sympathies and yearnings, and to unsettle the minds of the young and unstable: I feel bound to examine its claims with a dispassionate and unprejudiced mind, so as to be prepared, in my sphere, and as I may be called upon, to confirm or refute them, or at least to give an intelligent answer to such as consult me, and a reason for my opinions. In pursuing this examination I have kept steadily in view the principle of Divine Unity, the concord which must necessarily exist between the Word and the Works of God, the Book of Nature, and the Book of Revelation.

I have remembered, at the same time, that in all ages, there have existed divers characters who would set these at variance; some, who have been unnecessarily and prematurely alarmed at every new discovery or theory lest its results should militate against the truth of the inspired Word; and others, who have as readily sought to convert the supposed facts, the insufficient data, and the un-founded

deductions of an Infant Science into weapons wherewith to assail the Historical Statements and acknowledged mysteries of Holy Scripture. Such zealous, but hastily equipped champions on either side have, I believe, never been wanting to any era, nor to any specific subject of eminent scientific and philosophical discovery. Not to go back to the times of Sir Isaac Newton and his predecessors, I would only instance the case of Geology in the present day : how its phenomena and the deductions therefrom—at first so confidently assumed alike by the lovers and opponents of the Bible, to be contradictory to its recorded facts, and so warmly contended for as such, by the one, and rejected by the other party—have, after fuller investigation and a more careful and extended inductive process, been found reconcilable and in complete harmony with the Mosaic account of creation, &c. In judging of the claims of modern Spiritualism I have also given ample consideration to the Wise Man's saying. Ecc. 3. 15 :—" That which hath been is now, and that which is to be hath already been, and God requireth that which is past. " Keeping in mind the many instances of Spiritual interposition in human affairs—for good and for evil—recorded both in the Old and New Testament, what is said of Angels on the one hand, and the Devil and Devils (i. e. Dæmons) on the other, I have admitted to myself throughout, that we may not presume to limit the Almighty, and to say, that, because he has not in our days, and for many previous centuries, employed the direct visible agency of Angels, nor permitted the common perceptible re-appearance on earth of departed Spirits, he might not see fit to alter the course of his Providence now or at any future period of this world's duration; and that Satan and his Agents may not be permitted again to exercise overt means of assailing mankind, such as characterized the Jewish and Apostolical Christian age ; though I think that we have no ground whatever to expect such a retrogression in the Divine dispensations. As to Angels they are mentioned in every part of the Bible, and in each instance, (though under diversified circumstances,) are represented as fulfilling the character implied by the question. Heb. 1. 14 : " Are they not all Ministering Spirits sent forth to minister for them who shall be Heirs of Salvation ? " So numerous

indeed are the passages of Scripture in which these good Spirits are named as God's Messengers to man that it is out of the question to attempt to quote them, but I give the references of a few in each era of Sacred History, sufficient to illustrate the fact and nature of their commission—Gen. 22. 11. Gen. 19. 16. Gen. 32. 12.—24. Dan. 3. 28. Dan. 6. 22. Psalm 103. 20. Luke 1. 11. John 5. 4. Matt. 4. 11. Luke 22. 43. Acts 10. 7. Indeed God's most gracious scheme for the present good and future salvation of his people is represented as carried on throughout by the agency of Angels. To assure us of this, and to bring home the assurance to our comprehension and acceptance, the Almighty Governor of the Universe is set forth as sitting on a throne in Heaven, and his Angels standing around awaiting his commands, as attendants in the Court of an earthly Sovereign—see Job 1. 6. and 1 Kings 22. 9. So likewise in the Apocalypse, as observed by the Rev. E. Elliott in his *Horns Apocalypticæ*, "Angelic agency is marked out as to be employed in producing the varied, eventful changes in this world; most truly as well as beautifully, has it been said by Milton 'millions of Spiritual Creatures walk the earth unseen both when we sleep and when we wake.' He has said it truly because it is precisely according to the uniform representations of Holy Scripture. When the first-born in Egypt, or the army of the Assyrians was to be slain, it was by a destroying Angel. When Elisha or Peter was to be delivered, it was still, as represented in Scripture, by Angelic instrumentality. Under the present dispensation we are told they are employed as Ministering Spirits to the good, Destroying Spirits to the evil. Such was the view presented to John in the prophecy. Numbers of them, indeed without number, were seen engaged in the Heavenly Temple in contemplation and praise. But to others he saw given commissions in the sphere of active employment, and in fulfilment of them they appeared afterwards directing the tempests, sounding the trumpets, pouring out the vials, scattering the fire, gathering the vintage." So, again, is our Lord Jesus Christ represented on his return as accompanied by his Angelic Court. Matt. 25. 31. The Devil and Devils (Demons), Evil Angels or Spirits are set forth for illustration under somewhat similar figures. I quote again from Mr.

Elliott: "Devil (διδολος) from its derivation means an accuser. In the singular with the article (The Devil) it is uniformly used of the one great Evil Spirit, elsewhere called The Evil One, Satan, The Adversary, The Old Serpent, The Great Dragon, The Ruler of this World, The Prince of the Power of the Air. Applied to him the term is intended to characterize him as an Accuser. The Hebrew word in the Septuagint from which it is taken is equivalent to Satan and Tzar,—adversary, and enemy,—used in Job 1. 6. and Zech. 3. 1, 2.—where the course of this world is represented as a Judicial Drama with man's cause impending in it before the Eternal One, and the Old Serpent—him who was originally man's tempter—now acting as his Satan, or Accuser. Indeed in Zech. the appellative noun and the explanatory verb occur together, Satan to act the Satan's (accuser's) part. Thus then Devil (διδολος) is the appellative of the one Great Evil Spirit, as by way of eminence our Accuser, to whom, in the grand pending Judicial Drama, there is opposed through God's mercy, Jehovah-Jesus, our πρσκλητος or Advocate, our Advocate in person as God Man, to silence his accusations before God; our Advocate by his Spirit (who is thus the Comforter) to silence his accusations in the Believer's own conscience. "There is no such word, (says Dr. Campbell), as Devils (διδολοι) in the plural with reference to unearthly Spirits, either in the Septuagint or the New Testament. There is but one Devil, there are many Dæmons (δαμονια)" Dæmons is the proper translation of the word rendered Devils in our version of the Bible. Hence those possessed by these Evil Spirits were called Dæmoniacs. "The word Dæmon, says Mr. Elliott, is used both in the singular and plural number in the Old and New Testament; and in two senses. Its first and clearest signification is that of the imaginary Heathen Gods—Deut. 32. 17. Ps. 106. 37. The Dæmons of the Greek Religion are recognized by all their Poets and Philosophers, as the Spirits of Dead Men; and so the Hebrew Scriptures recognize the Baalim or Gods to whom Israel apostatized, as dead men deified.—Ps. 106. 28. Numb. 25. 2, 3. Is. 8. 19. Is. 65. 4. In the record of Christ's miracles a malignant sense continually attaches to the word Dæmons, unclean, evil Spirits; real, though invisible, by

casting out of which from the unhappy beings possessed by them, Christ's mercy and power to save were most signally displayed, and evidence given both of the real existence of evil Spirits, of their conversancy with men, and of their malignity of character and influence, evidence such as none could mistake, and which unmasked them, so as nothing else could have done, to the very eyes, ears, and senses of men. The Holy Spirit too by selecting this word Dæmons to designate such Spirits, showed that though the objects of Heathen Worship were fictitious, there were yet real and malignant Spirits that acted in and upheld it. An example from Acts 16. well illustrates this union. A woman had the Spirit of Pytho (πυθωνος) or Divination, a Heathen Deity neither imagined nor worshipped as a malignant Spirit (far from it). But the miracle of the Apostle evolved a real living Spirit (δαιμονιον) in the malignant sense of the word, from the woman. It showed that, instead of Apollo, there was, a πνευμα πλανης, a Spirit of malignancy and lies actually speaking in and by her." In these and all other instances recorded in Scripture it is either a positively good, or evil Spirit engaged, an Angel of God, or an emissary of the Devil; but there is no mention of any Spirits of mixed or dubious character holding intercourse with mortals upon their own account without a definite commission, from either God or Satan.

With such considerations before me, and giving them all due weight, and with my mind open to conviction, anxious only to get at the truth for my own guidance and for counsel to such as come under my spiritual charge, I have by a careful perusal of the work submitted to me (which professes to be a collection or summary of Spiritualist opinions and authorities) arrived at definite conclusions on some points and formed reasonable conjectures on others, which I shall endeavour, for perspicuity's sake to class under certain heads, though the heterogeneous nature of much of the materials, and the confused character of the statements, render classification difficult and incomplete.

1st. Taking Dr. Hare's book, if not as the standard of Spiritualist doctrine (which might not be altogether a fair presumption) as a sample of the insidious mischief to which its pretensions may, and probably will extensively,

be perverted ; I do not hesitate in pronouncing many of its statements to be puerile in the extreme, and the sentiments professedly put forth as those of the Spirits of eminent men deceased far beneath their character for wisdom and intellect whilst on earth ; the whole scheme also totally unworthy of its assumed claim as a " New Gospel," and in itself replete with contradictions and inconsistencies.

2nd. Whilst not only its propositions are anti-Scriptural in their tendency, but its arguments also directly assailable of the truth of the Bible and the Christian Religion, which it pretends to invalidate or supersede ; its professors, nevertheless, and Spirits their (alleged) prompters are represented as quoting frequent passages from the Holy Scriptures when they seem calculated to answer their purpose and to sanction or uphold their declarations. All the apparent difficulties therein alleged against the Gospel Dispensation and against the character and the dealings of the God of the Bible would be not only not removed, nor alleviated, but rather aggravated and perpetuated by the theories of Spiritualism. The objections themselves with the specious arguments by which they are sought to be enforced are, for the most part, but reproductions from the works of blasphemous writers of a former age, long since generally exploded in America and Europe. They regard mysteries which never have been, and never can be, solved by any Science or Philosophy of man ; concerning which the Bible alone gives us any reliable information, and which its principles alone can enable us to encounter with courage, because with a sure hope and faith of ultimate victory and escape from all evil consequences pertaining to them. The reasonings are all weak and presumptuous attempts to arraign the Infinite at the bar of Finite judgment, and to bring down God the Creator to the standard of man the creature ; while they leave the real difficulty—the origin and existence of evil—untouched. They admit no recognition of the fact, that the Bible does not profess to give either the history, or laws for the government of the universe, but of this world only ; and to depict the attributes and dealings of the Almighty, not as to other Beings, but so far only as they affect the human race. The God of the Universe, his system, and



purpose, are misjudged, and made antagonistic to, because weighed wrongfully in the balance of the comparatively insignificant interests of us men and the supposed defects of our world, "which is to the Universe but as a globule and we the animalcules inhabiting it."

3rd. Dr. Hare seeks to depreciate Christianity and to extol Spiritualism by methods the most partial and disingenuous; and betrays utter ignorance or wilful perversion of the most elementary Christian teaching. He speaks of opinions and doctrines as held by Christians in general which would be disavowed by the majority, and which I have never heard attributed to any sect or individual amongst them. He brings manifest misconstructions of Christian precepts, and the shortcomings of Christian professors, the evils which arise from a want of Christian principle and from imperfections in Christian consistency of conduct—as a charge against the Christian Religion itself. He imputes the temporary character and consequent deficiencies of the Jewish Law to the Gospel Dispensation. He leaves out of view the hopes and encouragements of the Christian life vouchsafed in the offer of God's Holy Spirit and his converting and supporting grace. He misrepresents the influence of Christianity on the morals, laws, and constitutions of nations, and on the social and domestic habits of their people; and misinterprets history to this end. He distinctly omits the mention of every thing which goes to prove the sayings of the Gospel true. He ascribes the vice and demoralization of the dark ages to the insufficient power of Christian principles, whereas the denial and obscuration of Gospel light was the real cause. He altogether ignores the strong and unassailable evidence to the Divine inspiration and truth of the Bible derived from Prophecy, its undeniable fulfilment in past ages, and its continued process of accomplishment still going on; and with a strange uniformity of wilfulness or blindness he invariably construes the typical and figurative language of Scripture literally, wherever it serves his argument.

4th. Whatever features of his system possess any ingredient or foundation of truth, and have any really good aim or tendency—i. e. all the best parts of it—are borrowed from the Scriptures, or, if not, are in accord with the Christian

Religion ; though stripped of its highest and holiest hope, its deepest groundwork, and its most stirring motives.

5th. Spiritualism, as at present developed, offers no possible advantage to mankind, since neither in its professed origin nor in its acknowledged instruments of intercourse, does it comprise the slightest authentic evidence of, or security for, truthfulness, efficiency, or applicability to human need, and to the moral and spiritual improvement of its mundane votaries. And, on the other hand, the danger is great and imminent, that, by having recourse to such pretended guides and counsellors, not only will faith, but reason itself, be unsettled ; life deprived of its present consolation ; the assured hope of a Christian exchanged for the dim prospects of what in its present manifestations is, at best, but an uncertain speculation, and may be the beginning of a most destructive delusion ; and, thus, the soul be shipwrecked upon those very rocks and quicksands marked out in the chart of God's word, and which might have been avoided by watching the bearings of a simple Christian belief pointing to the Pole-star shining for us in the Heaven of Heavens—Christ Jesus the Lord—our Sacrifice and Example—the one only Mediator between God and man. There is danger, too, of acting in direct defiance of God's warnings by Moses and the Prophets to his people of old, against having any thing to do with Diviners, Dreamers, Consulters with familiar Spirits, Necromancers, Wizards, and Enchanters.—Deut. 18. 10. Is. 8. 19. 2 Kings 21. 6. 2. Chron. 33. 6. and Lev. 6. 7. as well as in defiance of the equally express warnings of our Saviour and his Apostles against the specious miracles in support of falsehood which shall prevail in the latter days, so as, if possible, to lead astray even the elect—Matt. 24. 24 ; against Satan's efforts to beguile us to our ruin, by himself and his ministers appearing, when requisite for his purpose, as Angels of Light—2 Cor. 11. 13.; and against being given over to delusion to believe a lie because we love unrighteousness, and shrink from the Scriptural assurance of God's hatred of iniquity, his inflexible justice, and a future state of retribution for the wicked as for the just—2 Thess. 2. 11. Further there is danger, (even if these extreme evils are escaped ) of having our views and aspirations of Godliness and of Heaven lowered

and materialized, and the mind and heart and soul thereby less attuned to, less desirous of, and less capable either of appreciating or enjoying things really heavenly and godly, till our future prospects and highest hopes be but as of this earth—earthly.

1st.

With regard, then, to my first head I will proceed to explain on what grounds I think it worth while to criticize Dr. Hare's work and connect it with the general movement on Spiritualism; for which purpose it is only necessary to state the claims which he himself advances to be heard as an authority in matters of science and reasoning, and the pretensions which seem to bind him to the whole Spiritualist scheme, and render that, in turn, amenable to his exposition. Dr. Robert Hare is named in the title-page of the book as "Emeritus Professor of Chymistry in the University of Pennsylvania;" and Fellow of other Scientific Societies. The book itself was printed and published as lately as 1856 by Partridge and Brittan, 342 Broadway, New York. In the preface Dr. Hare asserts that his Spirit Father sanctioned the idea of an address professing to proceed from certain Spirits of eminent men deceased, sent to him (Dr. H.) by Mr. Lanning of Philadelphia—a medium acknowledged by the same Spirits. The opening and concluding clauses only of the said (alleged) address I insert, as the address itself is long and contains nothing but what is corroborative of the pretensions set forth in these two clauses as regards either the receiver or those who sent it to him.

"Prof. Robt. Hare.

"Venerable and much esteemed Friend.

"It is an unwonted pleasure with us to number you as a leading mind in the rank of this *new and better Gospel* which is being given to the dwellers of earth."

"You are a selected instrument of our own choosing, and we are watching and guiding in the path and to the goal you seek. You not only speak trumpet-tongued to the Scientific world, but in thunder tones to those savans who think they are the Master-keys of knowledge."

Dr. Hare in reply accepts the appointment of agent or correspondent for this (alleged) convocation of Spirits in

their intercourse with the world, and his credentials, as such, are sanctioned and confirmed in the following authoritative terms:—

“ Respected Friend—We cheerfully accompany your Father to sanction the communication given through our Medium Mr. Lanning to yourself,” ending thus, “ Be it known to all who may read these credentials that we sanction them and authorize our names to be affixed thereunto. ”

Geo. Washington	Oberlin
J. Q. Adams	W. E. Channing
Dr. Chalmers	and others.”

It at once strikes the mind as casting suspicion upon this address as the genuine production of the (alleged) Spirits whose signatures are attached to it, that, whilst the Christian names are prefixed to those of Washington, Adams, and Channing, well-known in America; the Christian names of Dr. Chalmers and Oberlin are omitted. This appears to be one of those incidental oversights which so constantly characterize the laboured and most carefully prepared propositions and excuses of imposture, and which go so far to invalidate its whole scheme. As the undesigned coincidences of Holy Scripture everywhere most entirely and marvellously concur to establish and elucidate its truthfulness and reality; so these inadvertent dissidences are amongst the clearest and most unanswerable proofs of untruthfulness and concerted design in any statement where they occur. The above spontaneously reminds one of the instance in Holy Writ when the Jewish Authorities, in order to contradict the fact of our Lord Jesus Christ's resurrection from the tomb on the third day, as he himself had foretold, which they felt must go far to confirm his claim of being the Messiah and God's Son—gave out and bade the soldiers publicly to assert “ that his disciples came by night and stole him away while we slept,” overlooking or not discerning (for the cunning of imposture is apt to be thus blind) that it was impossible for the soldiers on guard at the tomb, if asleep, to know whether the disciples had so done, or whether, as Scripture asserts, “ the Angel of the Lord descended from Heaven and rolled back the stone from the door; ” overlooking also the fact that the guard subjected themselves to death by military law, by a

confession of having slept on their post ; whilst there is no mention made of any notice having been taken of their negligence by their superior officers. Dr. Hare's intention or that of his prompters, doubtless, is to influence the mind of the American public, and bring it over to Spiritualism ; so, the names of two most influential American statesmen and of one eminent American moral writer are given in full, being well-known to Dr. Hare and Americans generally ; to these are added the names of Dr. Chalmers and Oberlin, eminent religious teachers of Europe, doubtless much esteemed in America, whose sanction is deemed likely to be effectual in recommending Spiritualism and gaining proselytes, but whose Christian names, not known in America, are omitted ; whereas, if the signatures were really those of the (alleged) Spirits themselves, they would surely have all used the same form, and written their names with the christian prefix. The discrepancy at least is remarkable. Especially as the use of the professional or honorary title as a prefix to a personal signature is in nowise a British custom though common in some other countries. Again, it is evident that Dr. Hare, claiming thus to be authoritatively appointed as Spiritualist Agent for this world by an (alleged) convocation of the Spirits of men most eminent for talent and moral probity, must represent truly the facts of the (alleged) Spirit world, else the alternative will be that Dr. H. asserts deliberate falsehoods, or, the Medium has dealt deceitfully by him ; or, the Spirits of such men as Washington, Adams, Chalmers, Oberlin, and Channing have revealed to him as positive realities what are but mere deceptive inventions ; or, lastly, (if the Revelation has been by Spirits at all.) that some fraudulent Spirits have personated those of Washington, &c., for the purpose of foisting upon the world, under false pretences, a scheme for drawing men off from their trust in the Bible and the God of the Bible ; and superseding, as far as in them lies, the kingdom of Christ in this world. For the said Spirits are positively declared to have sanctioned and confirmed, in a most solemn manner, the views of Dr. Hare as stated in his axioms and propositions, some of which are directly subversive of Scripture and others depreciatory of its doctrines and

precepts. Moreover the (alleged) Spirits of Chalmers and Oberlin are here made to deny and invalidate the truth and the morality of the Christian Religion, and to cast contempt and ridicule upon the Bible and the God of the Bible, in whose cause they spent their lives on earth, labouring by deeds and words of the most ardent, persevering, and self-denying character to promote the Gospel of Christ amongst men as the only means of securing their present welfare and future salvation. Their opinions too during life were opposed to those of Dr. Hare—a sceptic—and Channing—a Socinian. They have, then, either changed their opinions since they entered the (alleged) spirit world and omit to mention the change, or they are dissembling. In either case they show dis-ingenuousness and untrustworthiness. Otherwise (as one cannot help concluding) there is collusive deception somewhere, and by some means, not directly palpable. If this be so in the case of such eminent (pretended) spirits; if they either can be deceived—or willfully deceive; if they can be personated by Satan and his Agents, or their names, communications, and authority counterfeited; what must we think of any and all other such (pretended) Spirits? Where, on Spiritualists' own showing, can they give us the slightest ground of security or confidence? The correctness of my assumption as to the acknowledged Spiritualist authority of the address to Dr. Hare and his appointment as Spiritualist agent, is confirmed by reference to a later statement, No. 548—where it is asserted that sixty-four queries respecting Dr. Hare's information and views on Spiritualism and the spheres having been addressed to a convocation of worthies from the spirit world, consisting of Washington, Adams, Jackson, Harrison, Hy. Clay, B. Franklin, H. K. Whyte, W. E. Channing, Isaac Newton, Byron, Martha Washington, and others, "replies were given and confirmed under conditions which no mortal could pervert," and 620 to 659, wherein is an exposition of the whole doctrine alleged to come from the spirit world, and set forth in thirty-nine propositions, signed G. Washington.

These, in connection with the aforementioned address and credentials, seem surely to bind up the entire Spiritualist Scheme of which he is thus the authorized agent, with

Dr. Hare and his Book, so that they must stand or fall together. With respect to the remainder of the first head, viz. the puerilities, inconsistencies, and contradictions exhibited in this exposition of Spiritualism, it does not require or admit of much argument. I shall therefore give what I think a fair selection of the statements professed to be made by different spirits, with occasional notes and queries thereon, and leave the reader to form his own conclusion.

111: "Spirits can not do, know, or see anything, more than men." 166: "Spirits have difficulty in communicating, and some refuse." 294: "What the Questioner knows, the Spirits know and can answer, but are entirely ignorant of, and unable to answer what is not known to the Questioner himself."—Where is the security or utility of such correspondence? 398: "Dr. Hare states that he learnt from his Spirit Father that the late manifestations were by a deliberate effort of those dwelling in the spheres to break through the partition between them and mortals, and those of the lower Spheres were employed because more competent to make mechanical movements."—Is there not something on the face of this statement incredible and unsatisfactory? What is the partition? If the inhabitants of the Spheres are, as is elsewhere stated, under God's control, and their communications are good for man, why was an effort necessary, as if they were opposed and hindered; especially as, according to the Spiritualist persuasion, there is no Devil—Adversary—to oppose or thwart them? Why, (after Dr. Hare's own presumptuous reasoning in the case of the Gospel Revelation), has this effort been delayed so long? and why not now made in a more perfect, positive, and reliable manner? 409 to 415: "The Spheres are described as circles or concentric zones around our world with latitudes and longitudes, but without division of time or alteration of seasons. 427, 429: "Each Sphere is divided into six circles or societies, and each has its teachers in science and morals from those above, and the spirits study the phenomena of universal nature, Astronomy, Chemistry, and Mathematics." "They have no maps or charts, but teach spelling." These studies, chemistry and mathematics at all events, deal with material matters, and certainly appear to be inconsistent

with the very first idea of a spiritual world. 434: "Spirits are not permitted to reveal all their knowledge to those below them, as it would be perilous to the happiness of all, and subversive of order." In another place Christians are wrongly accused of being opposed to the spread of knowledge, but no enlightened Christian would object to reveal all he possesses of good and sound knowledge to any one capable of acquiring and using it; and if the Spirit-world be, as is elsewhere stated, (416), "governed direct from God, and laws are brought from Heaven by ministering Angels constantaneously as God's mediums," what danger can there be of insubordination and disorder? Here Dr. Hare's objections to Christianity, (which acknowledges earth to be a scene of trial, and consequently of mixed good and evil), would apply with a thousand-fold force. So again 860: "There is not more wisdom, or less folly in the Spirit-world than in ours." "The minds of media are able to pervert and repress the sentiments of Spirits." "A medium need not have a good moral character nor an advanced mind, yet an advanced Spirit could not control such a medium." What security, I ask again, would there be for either truth or advantage in such intercourse? 438: "The renewal of earthly marriage is optional, and where parties have been married more than once they may choose which of their earthly partners they like, but all will be married;" and 640: "Peculiarly ardent and pleasurable emotions are attached to connubial ties, inconceivable by man, but free from grosser passions." These assertions, if the alleged Spheres are to be taken as the Spiritualist Heaven, are in direct contradiction to our Saviour's assurance "in the resurrection they neither marry nor are given in marriage, but are as the Angels of God in Heaven;" and they suggest an additional suspicion; since it is very observable that all false or corrupted systems of religion have held out some particular lure to their votaries in the matter of marriage and sexual connexion. 446: "Spirits are fond of music, are moral, intellectual, and sensitive creatures, with definite, tangible, and symmetrical forms and graceful limbs, so light and elastic as to glide through the atmosphere with almost electric speed, and to be present anywhere by a mere act



of volition ; endowed with the beauty, loveliness, and vivacity of youth." " Having put off the flesh at death they cannot come in contact with physical matter, but act on mortals through the *Sphere* as medium—*Sphere* being the particular mental or physical state or emanation by which any body organic or inorganic is surrounded—and have a particular electric relation to each other, and by an effort of magic-will can dispose the magnetic currents of the brain of the medium so as to fashion them into ideans of their own. To move the hand of a medium to write they direct currents of vitalized spiritual electricity on the particular muscles." 456 : " Rappings are produced by discharges of the vitalized spiritual electricity." This description seems to be mere romance or confused conjecture. If creatures be sensitive and have tangible forms, they surely can act upon, and are acted upon by physical matter. As to *Sphere* and electric relation, we shall see further statements diverse from and apparently inconsistent with what is here said ; yet all professedly coming from Spirits." 29-855 : " There is some analogy between Spiritual will-power and natural electricity, as tin is in both cases a conductor and glass a non-conductor."

If the same material substance acts precisely in the same manner with respect to both, there would seem to be something closer than analogy between them. Again 858: " Mesmeric electricity belongs to both worlds, and is the agent of magic will-power, a mystery, like gravitation, known, but not explicable." Again 815: " Mediumship is a mystery ; it has nothing to do with electricity, galvanism, or electro-magnetism ; but may be spiritual electricity." It is difficult to gather precisely what is inferred by these different statements which I have put in juxta position, viz. 446, 456, 855, 858, and 815. To an unscientific mind they appear irreconcilable ; and they recognize mysteries in Spiritualism ; whereas Dr. Hare presumes to ridicule and object to the significant and awful mysteries belonging to Christianity, because he cannot reconcile the operations and attributes of the Infinite God to his own Finite powers of reason and his narrow views of what a God should be. 470: " Dr. Hare's spiritual son states that he died so young (he died when a baby) that he has no remembrance of earthly life, but knows that he was a loser

by the briefness of it, having (in the spheres) measurably obtained the knowledge of nature which he would have acquired on earth, had he lived longer; and that he has acquired what knowledge he possesses of earth by occasional visits thereto and accompanying his father and mother in their walks." 474: "Dewitt Matthias, who died when thirteen months old, is said to have been taught to spell in the Spheres." 484: "Another Spirit child, G. Helmick, begs his mother not to weep for those gone before, but rather mourn for those debarred the joys of their celestial home." This seems to contradict the former Child's acknowledgment of loss in having died young; though I would not lay much stress upon such an incidental difference in a matter which might be regarded from two different points of view. 500: "W. W., a spirit of the fifth Sphere, speaks of having suits of rooms beautifully ornamented with paintings and statues; and states that each spirit can have his dwelling according to his taste." Is not all this of a very material cast, belonging rather to this world than a spiritual state? 505: "Maria, a Spirit, says it was some time before she recovered her scattered senses after death." Has a Spirit senses? Do they not especially appertain to the body? 514: "In the two first spheres are temples, and the arts and sciences are taught, but without books or charts." Surely this is mere fanciful invention; for arts and sciences have to do with material substances. "In the fifth and sixth Spheres there are lovely villas, and an avenue of sycamores leading to the dwelling of Kirk Whyte, a beautiful cottage with trelliswork, &c., &c. Here also dwell Murray, Wesley, Byron, Burns, Moore, Scott, and Hahnman. "In the sixth and seventh Spheres are gardens, parks, and various animals still more splendid and beautiful; wherein dwell Jesus the Moral Reformer, Apostles, Prophets, and Martyrs, also Confucius, Plato, Seneca, and Socrates." Strange association where *moral* character is said to lead to advancement and position. This will be further noticed under another head. 540: "Dr. Hare's Spirit Brother declares that he felt after death an increased mental and physical power." Is physical power compatible with a merely spiritual existence? 847: "Suspicion and bigotry are a hindrance to mediumship and spiritual manifestations." Does

not this plainly imply that the absence of a ready credulity which inclines people to be dupes, is the disqualification for mediumship and manifestations? and though a particular physical constitution (usually of a morbid character) and an excitable nervous temperament qualify some more than others for mediumship, in the same way as such persons are more sensitive than others to electric and magnetic influence, and more readily give out electric and magnetic power; still, is it not a fact that media have generally been found to belong to a class of persons not remarkable for any superiority of reasoning or moral faculties? 873: "Spirits are addicted to sky-scraping and so may be improved by intercourse with mortals." This speaks for itself. 1085: "Dr. Hare's Spirit Brother asserts that Spiritualism is not a new Revelation, but simply the discovery of hidden truths peculiarly adapted to the present advanced state of the human race; a Spiritual Telegraph." It was, in the address, called a "New and better Gospel," which is opposed to the assertion above; and as to Spiritualism being the discovery of hidden truths adapted to the advanced state of the human race, it is rather I think as judged by Dr. Hare's exposition, the invention or reproduction of masked deceits peculiarly adapted to the present predominant state of human wickedness of a particular type, as Satan's agency in his determined conflict against God and Christ for the seduction and ruin of men. It professes to relate to a world below Heaven, of which the God of Heaven has revealed nothing, and which has not been constituted as a scene of probation and preparation for Heaven; and in this respect, instead of being adapted to an advanced state of goodness or wisdom amongst the human race, Spiritualism would be a manifest retrograde movement from the high motives, the purifying process, and the preparatory discipline which are through Christ's merits and atonement, to make his people meet for the inheritance of the Saints above. 1500: "Gives a description of manifestations at the residence of Mr. Krohn, Athens County, U. S. A.," which may, I think, be accounted for by jugglery or some similar art; as every thing was regularly prepared for exhibition, and the manifestations, on all occasions, of the same nature, viz.; music, hand-writing, and the moving

through the air of different articles of furniture by professedly invisible agents, in a Spirit room purposely darkened and supplied with the necessary apparatus of fiddles, guitar, drum, and phosphorus for illuminating the hand which wrote.

1403: "Dr. Geib, in order to prove that the devil is not concerned in these manifestations, states that Tables cannot speak different and unknown languages; and that silk wrapt about the hands causes the Table to stop." If this be substantiated it would go to prove that table-turning, &c., has to do with some physical agency, and in nowise with Spirits as pretended.

1420: "A spirit replies to a question as to 'what languages he could speak or write. Such as he spoke on earth, Valque and Russian, and those which the Questioner spoke, but none else.' This, together with a former admission (294) 'that Spirits can tell nothing but from previous knowledge and memory,' gives some clue to the source of these pretended revelations in the mind of the Questioner, Medium, Operator, or of all combined.

1422: "An (alleged) Spirit being accused of cheating, wrote that he was the devil; and that the questioner was a bad preacher that sought to find out the secrets of God. Being rebuked and dismissed, he afterwards wrote, 'Pardon, pardon, I am not the devil, I only said so to frighten you,' &c., &c. "Swedenbourg, more than a century ago, said that Spirits speak only the language of persons communing with them." I leave the reader to discern how completely these acknowledgments tally with my remarks upon other parts of the subject.

N. B.—"The Fox family, the first who acted as media, and who have been greatly concerned in spreading Spiritualism in America, resided at the Hotel of Mr. Barnum, New York." I should not notice so incidental and, in itself, trifling a circumstance, but, in the present case, it is a fact too symptomatic and of too suspicious a character to be altogether passed over; for Mr. Barnum is notoriously a most successful speculator in deception, the acknowledged inventor of, and immense pecuniary gainer by, the several impostures of General Tom Thumb, Washington's Nurse, and a Mermaid.

He has even published a history of these speculations in a self-satisfied strain, as though entitled to commendation for his ingenuity in gulling the American and European public for their amusement.

1614: "The higher Spheres are called Paradisaical, and there is said to be no Hell, though those in the lower Spheres are called Spirits in prison." Yet Dr. Hare ridicules and perverts the figurative use of the term Paradise in the Bible.

1664: "It is stated that similar manifestations had occurred in the last century at Epsworth, in the house of S. Wesley, whose daughter was a medium."

Having thus made a selection of such statements as appear to me calculated to give a fair view of Dr. Hare's own sentiments and the authorities on which he relies, I shall close my remarks on this head with the rejoinder he makes to the ridicule cast on the methods adopted to extend Spiritualism, viz: that 27: "All mechanical manifestations are merely to draw attention, and have not been used by him latterly but as tests for unbelievers, when intellectual communications could not be made."

## 2nd.

The conclusions inserted under my second head as to the anti-Scriptural and anti-Christian nature and tendency of Spiritualism were drawn from statements of which the following are a specimen. In the preface, as before quoted, it is expressly called "a new and better Gospel," and then, in a copy of verses, of which I give the last stanza, Dr. Hare implies that no way of truth has been revealed to man, but that he is left to grope his way in the dark, beset by the snares of self-delusion and bigotry, and so blindly passes on to his ruin.

"To man it seems no Standard's given  
No scale of truth hangs down from Heaven  
Opinion to assay;  
Yet called upon to act and think,  
How are we then to shun the brink  
O'er which so many stray."

I reply that the Bible is emphatically the Standard, at once of opinion and of conduct. Its doctrines, histories, and

precepts are certain truth and perfect wisdom, conducing to the advancement alike of man's character, and happiness, "having the promise of the life that now is, as well as of that which is to come."

Dr. Hare next brings forward certain allegations impugning the power and wisdom and goodness of the God of the Bible, for permitting evil to exist in the world when he might prevent it, and for subjecting men to trial when he must foresee how each would come out of the trial, and in order to discover traits which he must thoroughly foreknow. In the introduction he says:

"The following allegations seem to me no less true than the axioms of Euclid."

18: "No evil can endure which any being has the power and will to remove."

19: "Any result must ensue which any being has both power and desire to accomplish."

20: "No rational being will strive by trial to ascertain that which he knows as well before as after trial."

21: "If God be both omnipotent and omniscient he can of course make his creatures exactly to suit his will and fancy, and foresee how they will answer the end for which they were created. Wherefore subject them to probation to discover traits, which, by the premises, he must thoroughly foreknow? Is it not more consistent with Divine goodness to infer that we are placed in this life for progressive improvement, and that there is no evil which can be avoided consistent with his enormous, though not unlimited power."

23: "Such an inference coincides with the communications recently received from the Spirits of departed friends which it is the object of this publication to promulgate."

To attract proselytes to Spiritualism Dr. Hare claims for it exemption from the objections implied in the above allegations against the religion of the Bible. The same hollow reasoning was employed by Tom Paine, Voltaire, and others, and has been again and again refuted. It may however be as well to remark that Spiritualism (as Dr. Hare represents it) puts forth but a very futile claim as a remedy for these assumed ills; since various (alleged)

Spirits acknowledge the existence of great evil and misery in the Spheres. Then, as to God, we are to take Him as He has made himself known to us; and our relation to Him as He has declared it to be; and not vainly speculate upon what they might have been. We must regard ourselves as we actually are, and find and know ourselves to be by experience as well as by Divine assurance—which are in perfect accord—and not argue as to how and what God could have created us. God's omnipotence, omniscience, and wisdom, as well as man's free-will, however cavilled at and made the subjects of vain speculation and metaphysical sophistry, are amongst the first truths—those certain intuitive principles which supply the only, but indisputable, answer to all such sophistical and specious reasonings. They appeal to the consciousness and experience of every man. "We admit them, says Dr. Brown, because it is impossible not to believe them." "In all these cases, (says Mr. Stewart,) the only account that can be given of our belief is that it forms a necessary part of our constitution, against which the Sophist may argue, so as to perplex the judgment, but of which it is impossible to divest ourselves for a moment, when we are called to employ our reason either in the business of life or the pursuits of science," "One of the characters by which they may be known, (says Buffeir,) is that their practical influence extends even to persons who affect to dispute their authority; in other words, that in all the affairs of life the most sceptical Philosopher acts, as much as the mass of mankind, upon the absolute belief of these truths." "Thus from the stupendous works of creation we infer, by the most simple step of reasoning, the existence of a great First-cause—infinite in wisdom and boundless in power—self-existent and eternal. All this is not such a process of reasoning as requires logical habits and admits of debate, deliberation, and doubt. The metaphysician may bewilder himself in its very simplicity, but the uncontaminated mind finds its way to the conclusion with unerring certainty and with a conviction which is felt to be not only satisfactory but irresistible."—Dr. Abercrombie.

Again Dr. Hare endeavours to disparage the very first elements of Divine History by denying the truth of its

assertion: "So God created man in his own image." This he does by assuming the words to imply a physical and organic likeness; whereas the veriest tyro in Biblical knowledge is aware that "God is a Spirit and hath no bodily parts and passions as we have;" and that the "image" here spoken of is, and must necessarily be, a moral and spiritual likeness. God, in fact, created man, not with an outward form fashioned after a Divine material pattern; but with a will attuned to God's will, a mind to search out and admire the wonders and works of God, affections raised, enlivened, and warmed by the love of his Creator and Preserver, and a soul capable of and designed for spiritual training and communion with God here, and ultimate fitness to dwell with God hereafter in his own regions of light, life, and joy eternal. Experience and self-consciousness combine with revelation to assure us how greatly we have fallen, whilst our occasional better desires and upwards aspirations reflect the truth of man's original constitution and destiny; and the daily progress and advancement, in spirituality and holiness, of the humble, earnest Christian, attest the reality alike to himself and to the world. Indeed the whole scope of Biblical testimony, and the whole scheme for man's restoration and renewal, imply, and the Gospel is founded on this assured fact. All its provisions of spiritual renovation, present probation and future recompense recognize and depend upon man's fall, that God made him innocent, upright, and happy but a responsible being, with freedom of will capable of disobeying the Divine command, and ruining himself if he choose; which alas! he did. By wilful disobedience and distrust he defaced and debased that holy image in which he was created. He was free to choose good or evil, but with an original bias for good. Thus formed, thus endowed, God placed him in Paradise, a scene of innocence and happiness, but also of trial and probation. On this point again Dr. Hare exhibits the most narrow-minded, inadequate notions. He speaks of trial and probation as though God thereby designed merely to ascertain traits in his creatures; whereas Scripture sets them forth as designed, not only for testing man's character, but for the most noble purposes of his daily improvement and growth in the Spiritual life, by



which, through Christ, he is to be restored to and fitted for, his primary destiny of glory and joy with God above ; to dwell with him for ever, and with his holy Angels, and with the Spirits of just men made perfect. Surely, speaking after the manner of men, as far as our finite understandings can comprehend or argue such a point, and experience of ourselves and of other men can be brought to bear upon it, surely, no proceeding could possibly display in fuller brightness God's infinite wisdom and mercy, than they are manifested in such a scheme for training and perfecting man. A scheme which, subjecting him to terms of trial within the strength which God would give him to bear and profit by, animates him by the sure prospects of a reward far above his own possible desert or attainment ; but under which he might fail by distrust and wilful disobedience. For, as we deem it in common life, what is virtue untried and unconfirmed, when neither tested nor improved by exercise and resistance ? What are the best natural faculties of body or of mind, what even are the noblest affections and aspirations of the heart and soul, for this world's highest gifts and occupations only, without discipline and toil, without careful training, control, and concentration ? Without trial there is no test, without struggle no acquirement worthy of the name. We must remember, too, on the side of our Christian trial and probation, that, whilst permitting the evil and the conflict, God himself has provided the antidote and the means of victory in Jesus Christ, the atonement for our sins and failings, and our example and strength ; how and whereby to overcome the Devil, the world, and the flesh, that He (Jesus) was sent down to earth, Emanuel God with us, for the express purpose of animating, aiding, and guiding us to complete sanctification—"To be perfect as He is perfect, and pure as He is pure;" till at length, having purged our sins in his own blood, He present us to his Father though imperfect in ourselves, yet justified in Him, clothed in the white garment of His spotless righteousness, "without stain or wrinkle or any such thing.—Dr. Hare seeking, by comparison to lower this Scriptural view of man's earthly state claims for Spiritualism that it holds out a state beyond the grave, where not trial, but progress and improvement

alone, are the objects ; but it is progress and improvement of a far inferior kind, and based upon infinitely lower motives. The next propositions from 33 to 40 are such as must by every Christian be deemed most audacious and blasphemous. They charge the God of the Bible with cruelty and injustice as to the time and manner of the Gospel Revelation, and of the manifestation of Jesus Christ. " Why, (he asks), the delay of Christ's birth, and then of his growth for thirty years until he entered on his Mission? Why this delay, when the Angel armed by the power of God might have addressed Herod and every potentate on earth in a single year, the Almighty softening their hearts as he hardened Pharaoh's, the conversion of mankind being the inevitable consequence ? Wherefore was not Christ's first coming in the same glorious and unquestionable manner as the second is represented. " They shall see the son of Man coming in the clouds with great power and glory ? "—In reply, one can but say, surely this is to charge God foolishly ! The former answers as to man's trial and God's revelation of himself are applicable and sufficient here also ; but I would remark *en passant* that Dr. Hare seems blind to the fact that his vain reasoning would apply with tenfold force to his Spiritualist view, since there is an additional delay of eighteen hundred years, and by the (alleged) Spirits' own showing, sin and misery yet reign in the Spheres, without any Divine Teacher and Pattern inculcating and exemplifying humility, truthfulness, and unselfish love and disinterestedness.

40: It is demanded, as presumptuously as unreasonably " Why the Hebrews were preferred, as the receivers of Divine inspiration, to the more civilized Greeks, Romans, Hindoos, and Chinese ? " The answer is, God so willed, " to have mercy on whom he would have mercy." He also hereby manifested that " it was not of him that willeth nor of him that runneth, but of God that sheweth mercy," that human distinctions and acquirements are not necessary to the furtherance of God's purposes, that no man might boast. Much to the same purpose is.—41: " Wherefore after Christ had undergone crucifixion to make people Christians should Mahomet have been allowed to massacre and enslave them

for being Christians? ” The history of Mahomet serves the like purpose as that of all other evil in the world. It proves the truth of God’s word, as having been therein most accurately and wonderfully foretold, and the very details of the rise, progress, and decline of his apostacy minutely pre-figured.

48: Dr. Hare argues with similar inconsequence, “That it could not be unwillingness on his part that he did not believe in Scriptural immortality when he so readily believed in that of Spiritualism.” I should say that it affords a direct proof of credulity instead of faith, according to Archbishop Whately’s definition of credulity as “a want of faith ; that to disbelieve a thing is to believe its opposite :” so that a man, who, loving unrighteousness or averse to the humbling doctrines, and the meek, charitable, holy, and un-worldly requirements of the Gospel, wills to disbelieve in an immortality reflective of this character—to be acquired in an earthly stage of probation—and strictly retributive of its motives as well as deeds, as propounded in Scripture, will readily credit an immortality to which may be transferred the material pleasures and delights, nay the very sins and excesses, of this earth, without retribution for his evil indulgences, or permanent loss or misery arising from them.

50 to 56: His next objection is, “That the evidence of Scripture is not such as can be subjected to the intuition of each generation successively, but only of those ancient witnesses upon faith of whom we receive them.” Dr. Hare is surely ignorant of, or ignores purposely, the evidence of prophecy fulfilled and in progress of being fulfilled ; the evidence of history, profane as well as sacred ; the critical evidence of the genuineness and authenticity of the canonical books of Scripture as strong and ample as with regard to any books in existence ; as well as the internal evidence arising from the tone and tendency of Gospel principles and precepts, and their corresponding practical result in changing the aspect of society ; and lastly, the personal evidence of confessors and martyrs with the counter-evidence which ungodly sceptics and disobedient impugnors of Christianity have afforded in their confessions of repentant misery and dread on a dying bed when repentance has come too late

to be genuine or to be of avail. Perhaps the clearest mode of showing the amount of credulity which Dr. Hare demands of us in the place of Christian faith will be to examine this statement, as the former one, by Archbishop Whately's definition, "Credulity is a want of faith!" If then, Dr. Hare disbelieves, and would have others disbelieve, the Bible; it is, to believe that certain writings, which have come down attested by the wise and good from generation to generation; which have stood the test of the strictest criticism of successive ages as to their genuineness and authenticity, such as has ever been deemed conclusive in the case of writings of a secular character; whose incidental notices and undesigned coincidences—occurring in portions confessedly written at distant periods and by various authors unknown to and unconnected with each other—the more fully they are examined the more fully prove the truthfulness and reality of the whole: writings, moreover, the very unworldliness of whose views, and the strangeness but strict applicability of whose facts and purposes to a Divine interposition and providence in human affairs, are strikingly manifest to every man's conscious self-knowledge and worldly experience, are, after all, but fiction. It is to believe, that such a being as Jesus Christ Emanuel—God-Man—foretold for centuries in terms most distinct and discriminating, yet apparently inconsistent, which terms were both literally and figuratively fulfilled in Him, in his person, in his doctrines, in his doings, and in his treatment by men, and in no one else but Him, never existed; that he never was born at Bethlehem, never spake, never healed the sick, never wrought miracles, never suffered, never was crucified at Jerusalem, never rose again from the grave, never ascended up into Heaven in the sight of his followers, as recorded by the Evangelists: but that their account of these things is a myth, or an absolutely false statement of events that occurred, though it was not denied nor controverted at the time by the very people amongst whom these wondrous events were said to have taken place, not even by their enemies. It is to believe, that the continuous reference to these events as acknowledged facts by various writers from that age to this, and the formal memorial testimonies thereto in the Christian Sacraments—never at any

period nor by any branch of the Christian Church omitted,—are also fictitious and really no memorials at all, but ordained and observed for eighteen centuries by Christendom at large under a delusion. It is to believe, that the Apostles, expressly named and well-known in Jerusalem at the time specified laboured, wrote, denied themselves, and sacrificed all worldly prospects and gratifications and eventually life itself for an imposture, and what they must (if so) have known to be an imposture. It is to believe, that prophecies received by the world as the genuine productions of authors living four, five, six, and seven hundred years previous to the christian era, and descriptive of countries whose present condition corresponds most precisely with the terms of the several predictions—it is, I say, to believe, that such prophecies were either chance guesses, or are forgeries palmed upon us now, or histories instead of prophecies. As an example of these predictions and their fulfilment I would refer to a few from a long series of instances brought together by Dr. Keith ; and these I select especially on account of their brevity, and because they are described partly in the works of Volney and Gibbon—professed unbelievers and impugnors of the Bible, and therefore unbiassed and involuntary witnesses to its truth. “Manifold are the prophecies respecting Babylon and the land of the Chaldeans, and the long lapse of ages has served to confirm their fulfilment in every particular and at last to render it complete.” “The Burden of Babylon which Isaiah the Son of Amos did see.” I omit a large portion of the prediction, the fulfilment of which is equally clear and complete, and pass to the concluding clause as very definite. “Babylon, the glory of kingdoms, the beauty of the Chaldee’s excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation ; neither shall the Arabian pitch tent there ; neither shall the shepherds make their folds there ; but wild beasts of the desert shall lie there ; and their houses shall be full of doleful creatures, and owls shall dwell there, and Satyrs shall dance there, and the wild beasts of the Islands shall cry in their desolate houses, and dragons in their pleasant palaces.” Isaiah 13—1; 19 to 22. “From

Rauwolf's testimony it appears that in the 16th century there was not a house to be seen. And now the eye wanders over a barren desert in which the ruins are nearly the only indication that it ever had been inhabited." "It is impossible, adds Major Keppel, to behold this scene and not to be reminded how exactly the predictions of Isaiah and Jeremiah have been fulfilled, even in the appearance Babylon was doomed to present, that she should never be inhabited." Babylon is spurned alike by the heel of the Ottomans, the Israelites, and the Sons of Ishmael. "It is a tenantless and desolate metropolis"—(Mignan). "It was prophesied of Ammon that she should be a stable for camels and a couching place for flocks, but Babylon was to become unfit even for such a purpose. Neither a tent pitched there, nor a fold made by a shepherd. "It is common in these parts for shepherds to make use of ruined edifices to shelter their flocks in. But Babylon is an exception. Instead of taking the bricks from thence, the shepherd might with facility erect a defence from wild beasts, and make a fold for his flocks, amidst the heaps of Babylon; and the Arab who fiercely travels it by day, might pitch his tent by night. But neither the one nor the other could now be persuaded to remain a single night among the ruins. The superstitious dread of evil Spirits, far more than the natural terror of the wild beasts, effectually prevents them. Capt. Mignan was accompanied by six Arabs completely armed, but he could not induce them to remain towards night from the apprehension of evil Spirits." "All the people of the country assert that it is extremely dangerous to approach this mount after night-fall on account of the multitude of evil Spirits by which it is haunted," (Rich). "There are many dens of wild beasts in various parts. And while the lower excavations are often pools of water, in most of the cavities are numbers of bats and owls. These souterrains (caverns) over which the chambers of majesty may have been spread are now the refuge of jackalls and other savage animals. The mouths of their entrances are strewn with the bones of sheep and goats; and the loathsome smell that issues from most of them is sufficient

warning not to proceed into the den.”—(Sir R. K. Porter). “It is the unmolested retreat of jackalls, hyenas, and other noxious animals.”—(Kimner). “It was also prophesied of the greatest commercial city of the world. (Tyre), whose merchants were Princes, whose traffickers were the honorable of the earth, “I will make thee like the top of a rock.—Thou shalt be a place to spread nets upon”—Ezek. 26. 14; again “I will make her like the top of a rock; it shall be a place for the spreading of nets in the midst of the sea; for I have spoken it—26. 5. “You find here, (Tyre), no similitude of that glory for which it was so renowned in ancient times. You see nothing here but a mere Babel of broken walls, pillars, vaults, &c. Its present inhabitants are only a few poor wretches; harbouring themselves in the vaults, and subsisting chiefly upon fishing.” (Maundrell). “The port of Tyre, small as it is at present, is choked up to that degree with sand and rubbish that the boats of those fishermen who now and then visit this once renowned emporium, and dry their nets upon its rocks and ruins, can with great difficulty only be admitted.” (Shaw). And even Volney, after quoting the description of the greatness of Tyre, and the general description of the destruction of the city, and the annihilation of its commerce, acknowledges that the vicissitudes of time, or rather the barbarism of the Greeks of the lower Empire and the Mahometans have accomplished this prediction. “The whole village of Tyre contains only fifty or sixty poor families who live obscurely on the produce of their little ground and a trifling fishery. The houses they occupy are no longer, as in the time of Strabo, edifices of three or four stories high, but wretched huts ready to crumble into ruins.” (Volney, Vol. 2.) Bruce describes Tyre as “a rock whereon fishers dry their nets.” So concerning Moab, a part of the prophecy uttered against it was, “O ye that dwell in Moab leave the cities and dwell in the rock, and be ye like the dove that maketh her nest in the sides of the hole’s mouth.” Jer. 48—28. In a general description of the inhabitants of that extensive desert which now occupies the place of these ancient flourishing states, Volney,

in plain but unmeant illustration of this prediction, remarks "that the wretched peasants live in perpetual dread of losing the fruit of their labours; and no sooner have they gathered in their harvest, than they hasten to secrete it in private places, and retire among the rocks which border on the dead sea." Zetzen calls them "the inhabitants of the rocks." With regard, again to the Jews and their city of Jerusalem, what a standing evidence are they to the truth of prophecy. To say nothing of our Lord's own precise prediction of the downfall of the city and temple "so that not one stone should be left upon another," and the cruelties and horrors that should accompany their overthrow, so well known to have been most minutely accomplished within about forty years, when the city was besieged by the Roman army under Titus, and of which, I conceive, no reader can be ignorant, I would refer to the strange fate of the people since, even to this very day: a fate diverse from that of all other conquered people—distinct but not destroyed—denationalized but not dissevered from common ties, sympathies, or laws—scattered and peeled over the face of the earth but not amalgamating with or swallowed up by other peoples—always abiding amongst, but hostile to the various communities of the world;—and point out how plainly all this was foretold. As in the former cases I shall quote from Dr. Keith, but briefly, by way of specimen. "And the Lord shall scatter thee among all people from the one end of the earth even unto the other. And among these nations thou shalt find no ease, neither shall the sole of thy foot have rest, but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind, Deut. 28-64.—"I will scatter you among the Heathen and will draw out a sword after you, and your land shall be desolate, and your cities waste, and upon them that are left of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee as fleeing from a sword; and they shall fall when none pursueth;—and ye shall perish among the heathen, and the land of your enemies shall eat you up—and they that are left of you shall



pine away in their iniquity in your enemies' lands. And yet for all that when they be in the land of their enemies I will not cast them away, neither will I abhor them to destroy them utterly. Lev. 26—33, 36, 39, —44. "—There is not a country on the face of the earth where the Jews are not known. They are found alike in Europe, Asia, Africa, and America. In the words of Basnage: "Kings have often employed the severity of their edicts, and the hands of the executioner to destroy them; the seditious multitude has performed massacres infinitely more tragical than the princes. Both Kings and people, Heathens, Christians, and Mahometans, who are opposite in so many things have united in the design of ruining this nation, and have not been able to effect it. The history of their sufferings is a continued tale of horror. Emperors, Kings, and Caliphs all united in subjecting them to the same iron yoke." Hallam's account of the Jews during the middle ages is short but significant, "They were everywhere the objects of popular insult and oppression, frequently of a general massacre—a time of festivity to others was often the season of mockery and persecution to them. It is almost incredible to what a length extortion of money from the Jews was carried."—At Verdun, says Gibbon, Treves, Mentz, Spire, Worms, many thousands of them were pillaged and massacred. A remnant was saved by a feigned and transient conversion; but the greater part of them barricaded their houses, and precipitated themselves, their families, and their wealth, into the rivers or the flames. These massacres and depredations on the Jews were renewed at each crusade. "In England also during the same period they suffered great cruelty and oppression.—During the crusades the whole nation united in the persecution of them." Lord Byron's brief and emphatic description of the Jews is equally characteristic of the fact and illustrative of the predictions "Tribes of the wandering foot and weary breast when shall we flee away and be at rest." (Keith). To disbelieve the Bible, as Dr. Hare would have us, is to believe all this peculiarity of Jewish fate and destiny, so unlike that of any other people, yet both foretold and accomplished—in the very act of accomplishment at this day—as to its minutest

details but a dream, or a romance.—So is it to believe that the Spiritual perception and conviction of thousands who have lived and joyed in the faith of Christ, as well as of thousands who have died in and for it, together with the no less emphatic death-bed confessions of despair and woe by those who have done despite to it, have alike been a delusion or a conspiracy. Lastly (not to lengthen this chain of reasoning which may be made almost endless) it is to abrogate, together with critical, historical, and internal proofs, the material evidence arising from the existence in the world of monuments, sculptures, gems, coins, and medals, illustrative of the leading events recorded in Scripture; and these are abundant. I shall specify a few only taken from a work on this subject by John Murray, F.S.A. First as to the flood—"Pagan tradition proclaims trumpet-tongued, and by universal consent to the truth of the deluge and as generally as the diversity of tongues on the day of Pentecost. Sir William Jones has observed: The narrative of a deluge which destroyed the whole race of man, except four pairs, is an historical fact admitted as true by every nation to whose literature we have access." It mingles with the legends of every nation under Heaven, in countries the most remote and whose striking diversity of language seems to impose a decided interdict on any interchange of communication. The Hindoo and the Mexican, the Greek and the Roman, all attest and acknowledge a penal flood, which has swept their fore-fathers away and consigned them to destruction." Having given quotations to this effect from Lucian, Plutarch, Juvenal, and Ovid: and specimens of medals and coins and vases bearing representations of the ark, of the dove, and of the selection of animals confined in the ark; Mr. Murray proceeds. "We may therefore state that the evidence on this question is universal and conclusive. The Chaldeans, Phœnicians, Assyrians, Greeks, Romans, Goths, and Druids, Persians, Hindoos, Burmese, Chinese, Mexicans, Peruvians, Brazilians, Nicaraguans, the inhabitants of Western Caledonia, the Otaheitan and Sandwich Islanders, all have recorded the event of the deluge, and it is incorporated in our annals." (Murray). Of the casting of Shadrack, Mesech, and

Abednego into the burning fiery furnace by the orders of Nebuchadnezzar, "A signet found among the ruins of Babylon, and now in the possession of Mr. Burgoyne, most clearly and unequivocally attests the truth. There are three figures in an enclosure, which seems to represent a furnace, while a gigantic figure or idol, with devotees or worshippers are on the plain without." "Among Rossellini's splendid plates illustrative of the monuments of Egypt and Nubia is one of a curious gem from the antique which forms part of a series of paintings illustrative of the occupations of the oboriginal Egyptians. The paintings were found in a sepulchre at Berri-Hassan, in upper Egypt. It is impossible to view this painting without certain conviction that it is a faithful picture of and refers to the Hebrews in the house of bondage. The contour of the countenance, the every feature, denotes the Jew among the slaves.—Here these are seen in one case sinking under the burden, and several spattered with mud; one is measuring "the tale of bricks," and there, too, are the "taskmasters with the rod and the flagellin; and we may almost think we hear them say, "ye are idle, ye are idle."—I shall content myself with two other instances, but they are very striking ones and of a durable character. "It is recorded in 2 Kings 17—6 and 18—10, that Shalmaneser, the King of Assyria, carried Israel away captive during the reign of Hosheah, the son of Elah. This captivity of the ten tribes is confirmed by the discoveries of recent travellers, from sculptures, in the live rock, on the mountains of Besitoun, on the borders of ancient Assyria." A copy of this sculpture is given by Mr. Murray, and it represents a train of captives linked together with their hands tied behind them, with one captive prostrate under the foot of a distinguished figure which is supposed to represent the King of Assyria, and which is accompanied by two figures clothed in the median habit, like the leaders of the guards of Persepolis. The other is the representation of a body of men bearing off on their shoulders candelabra, cups, and other valuable treasures, and doubtless refers to the transaction recorded, 2 Chron. 12—9 "So Shishak, King of Egypt, came up against Jerusalem,

and took away the treasures of the house of the Lord, and the treasures of the King's house: "Mr. Champollion whose interesting researches in Egyptian literature can not be too highly estimated, has, in his recent visit to upper Egypt, discovered a sculpture at Karnac, of considerable importance in Biblical history. Shechousis, or Shishak, is discovered dragging the chiefs of thirty nations before his deities. His name is inscribed over the figure in hieroglyphics. Among the captives is Rehoboam, with the Jewish expression of countenance, and form; and the inscription is: Joudacha Melek, King of the Jews." To disbelieve in the Bible, again, is to believe that none of these relics of ancient times, so described by various independent travellers, really exist; or that the Bible has been invented since their discovery as a feigned record of the events therein commemorated. This would be quite as absurd as the examples given by Dr. Whately in illustration of his definition of credulity. "To disbelieve the existence of such a man as Julius Cæsar, or as Napoleon Buonaparte, is to believe that all the stories told about them are mere fables; which surely requires much more credulity than to believe them true. You would think a man very credulous who could be persuaded into a belief that there is no such place as London, and no such person as the Queen, because he would be—in disbelieving these things—believing what was greatly more improbable." In addition to this argument of credulity I would observe that circumstantial evidence in the shape of a series of incidental proofs, independent of, but corroborating each other, is deemed in a court of justice generally more conclusive than any statement of positive witnesses who may possibly be misled by ocular illusion, by passion, by nervous excitement, by hallucination or a fixed persuasion on any point, or by self-interest: or who may purposely pervert the truth.

731: "It is argued that Spiritualism cannot be the device of the Devil as it is a system of greater commiseration for sinners than that of Christianity, as the disciples of the benevolent Christ urge everlasting and cruel torture." This is begging the question, a mere assertion without

the slightest proof or argument. The Gospel is full of love, mercy, and compassion—its God is Love—but this is not contrary to his attribute of Justice. We know that even in human affairs there can be no real mercy or charity without justice. The pretence of it is but that specious favouring of the corruption of human nature by which all false, or merely human systems are sought to be upheld and commended to men's acceptance. So the Serpent argued with Adam and Eve: "ye shall not surely die."

Another charge he brings is: "that Moses in the law taught not immortality nor the existence of Satan." This fact is, in reality, an incidental proof of the agreement between the old and new Testament, and of the truth of each respectively; since, in both, the mosaic dispensation is recognised as of a temporary character—given for the specific purpose of keeping the Jews a distinct people, with a peculiar policy, holding out temporal rewards and punishments; a Theocracy, under which they received laws and commandments direct from Heaven through perceptible mediators. Moses was evidently not charged by God to reveal directly to the Israelites the resurrection and a future life after death, but to prepare men for this higher and more spiritual revelation, of which the law with all its sacrifices and ordinances and recompenses was a type. "The law served unto the example and shadow of the heavenly things, and had only a shadow of the good things to come and not the very image of the things." It is most emphatically declared that "Jesus Christ hath brought life and immortality to light through the Gospel," and that "the Law was only a school master to bring us to Christ." These truths were known to and recognised by Moses, though he was not, for the obvious reasons just mentioned, commissioned especially to teach them to the Israelites; for he relates of Enoch "he was not, for God took him," Gen. 5. 24; and they were impressed upon him by God himself at the burning bush when he received his commission as law-giver to Israel: "Thus shalt thou say unto the children of Israel: The Lord God of your Fathers, the God of Abraham, the God of Isaac, and the

God of Jacob, hath sent me unto you," Ex. 3 15., which Jesus Christ himself so construed, in his reply to an insidious question of the Sadducees, "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying I am the God of Abraham, the God of Isaac, and the God of Jacob? God is not the God of the dead but of the living." Matt. 22. 32. In the writings of the Prophets, too, which contained more direct and minute predictions, than those of Moses, concerning Christ and his kingdom, we find frequent intimations of the immortality of the soul and a future state of retribution. Isa. 25. 8. and 26. 19. Dan. 12. 2. Hosea, 13. 14. So with respect to Satan—the Evil one—Moses was not charged especially to guard the Israelites against him and his wiles; for He is a spirit; and their conflict was against open manifest evil, in overt acts of transgression and sin; and their defence and safety consisted in obedience to literal commandments and ordinances; but Satan is recognized in the serpent—the tempter of our first parents;—throughout the trials of Job; and in various scenes of historic and prophetic record Gen. 3.—Job 1. 6. 7.—Zec. 3. 1. 2.—1 Chron. 21. 1.—Ps. 109. 6 —Is. 14. 12. and 27. 1.—I. Kings 22. 8.

"1342: "It may be expedient (Dr. Hare suggests,) that the reader while under the sublime impression of the magnificence and Majesty of the Deity, as displayed in his works, should consider what evidence there is of any entity having the relation to him of a female; and if it be irrational to suppose a commensurate being of the other sex, let the reader consider how this supreme deity could have a son requiring both a Father and mother. It may be well to think how a male without a female could have a son." This is a specimen of the low kind of argument and suggestion employed throughout respecting the mysteries of the Bible. It is presuming to bring the infinite God down to the level of man, and to measure him and his nature by human judgment and experience. We can not, thus, by searching find out God. Dr. Hare and all the infidel philosophers of the world can not satisfactorily account for the origin of man himself

and the gift of woman to be his help-meet, nor of their distinctive qualities of soul and intellect which separate them from, and raise them above, the brute creation; if Moses's account be left out of view.

1089: "Facts and circumstances are stated by the ancient witnesses of the Bible which are manifestly blasphemous, inconsistent, and absurd, if not impossible."

1090: "Revelation assumes God omnipotent, omniscient, prescient, and all-good, yet represents him as under the necessity of subjecting his creatures to probation, to find out what by the premises he must foresee. It represents him, while wishing his creatures to know him and his attributes, as not teaching them that which he wishes them to learn, yet punishing them and their posterity for ignorance arising from his own omission." I answer: God is not represented in the Bible as being under the necessity, but as seeing fit and choosing for glorious and merciful ends, to subject man to probation, as previously observed upon. As to the next point; nowhere in the Bible can it be gathered that God punishes man for ignorance of what he has not revealed to him; but for actual transgression of the laws, and neglect of the light, given him in his several states—the light and law of conscience, of divine command, and of the Gospel. It is expressly indicated everywhere that we shall be judged according to that we have, and not according to that we have not received, be rewarded according to our use of talents committed to us, and punished for our abuse or neglect of them. See the parable of the talents: Matt. 25, 15. St. Paul says: "As many as have sinned without law shall perish without law, and as many as have sinned in the law shall be judged by the law,"—Rom. 2. 13, Again: "The Gentiles are a law to themselves, their conscience bearing witness and their thoughts the meanwhile accusing or else excusing one another."

1091: "In the Bible God is represented as susceptible of jealousy and of wrath, and as authorizing the butchery of 3,000 Israelites for worshipping a golden calf; and sanctioning the massacre of the whole nation of the Midianites." The terms jealous, anger, &c., when used in the

Bible as concerning God, are so used "speaking after the manner of men because of the infirmity of our flesh," in order to bring home a perception of the attributes and dealings of the invisible and unsearchable Jehovah to our finite understandings and human feelings; as his right hand, and mighty arm are also spoken of. They are to impress upon us, not what God is in himself (for He is a Spirit and hath no bodily parts and passions as we have) but what he is towards us; and how we, under his just and spiritual Government, shall be affected and treated according to our respective characters and conduct. As to the 3,000 Israelites slain, God punished them for wilful disobedience to his commandment against idolatry, thereby upholding his own authority and that of his servant Moses in furtherance of his great and merciful designs. The heathen nations he dealt with in his justice had cruelly and basely ill-treated his people Israel and, if (like Dr. Hare), we recognize no God of justice, and no future state of retribution, there was no cruelty or even severity involved in the destruction of the Midianites; since they individually underwent no greater, but rather less, suffering and pain by being cut down at once in battle or by the hands of the executioner, than if they had been left to perish by the lingering pains of sickness or old age, especially under the circumstances of neglect and barbarity which appertain to these visitations among heathens generally. God's dealings herein are, at all events, in perfect accord with what is declared of him throughout Scripture, that he is a God of justice hating iniquity and punishing idolatry, though pardoning the penitent and comforting the contrite. In the same strain, Dr. Hare comments upon the history of Rebecca and Jacob as though their fraudulent proceedings were sanctioned and excused; and upon the history of David,—the man after God's own heart—as though his conduct were entirely approved and he uncorrected of God. In this view he (Dr. H.) exclaims: "Praise be to God that he has given us a new way to religious light not associated with this detestable immorality;" yet Byron, living and dying notoriously immoral, is represented as



in the fifth sphere; whilst Dr. Hare would deny the place of pardon to Jacob and David who repented in this world and also received the rich reward of their evil doings. Rebecca and Jacob by the effect of their deceit suffered the pain of separation during the remainder of their lives which was passed in continual anxiety and fear. David also was to the end of his earthly pilgrimage a living example of the retributive justice, as of the loving correction and pardoning mercy, of his Heavenly Father and friend. "The sword never departed from his house." In the Psalms he at once bewails his sin, and praises a forgiving God. The transactions recorded of them are parts of real history—the biography of characters as they actually existed. They are not set forth as perfect examples, or examples at all of Christian morality, but are described truthfully, as human and frail, warnings against sin, and encouragements to repentance; and the candid full mention of their crimes and faults is a proof of their having been real persons, and not fictitious ones delineated for a purpose.

1339: The discoveries of science are brought forward as militating against the truth and probability of the statements concerning God and man, in the Bible. The following astronomical facts are especially paraded for that purpose: "Alpha Centaur, the nearest of the fixed stars is nearly twenty thousand million of miles from the earth." "Light, at 200,000 miles in a second, would take 3 years and 3 months to reach the earth." "Cygni is nearly three times as distant as Alpha Centaur, and these two stars are 6,000 miles apart." "Orion is so distant that it requires 92,000 years for light to come from thence to earth. So that, a line passing through each from Orion to a star equally remote on the opposite side of it would require 184,000 years for the passage of light from one to the other." "There are a hundred million of stars visible by Rosse's telescope, each of which is a sun with its planets, some of these give 63 times the light of our sun. Jupiter is 12,000 times larger than our earth, and the sun one million four hundred thousand times larger." "To the universe earth is as a globule of water, and men animacules

in that globule." Taking Dr. Hare's calculations in the above enumeration to be correct, and entirely concurring in his latter observation as to the comparative insignificance of this world and man its inhabitant, we can but exclaim with the Psalmist: "O Lord how great are thy works, and thy thoughts are very deep;" "O Lord, how manifold are thy works, in wisdom hast thou made them all;" "All thy works shall praise thee, O Lord, and thy saints shall bless thee;" "When I consider thy Heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, and the son of man that thou so regardest him;" "The heavens declare the glory of God and the firmament sheweth his handy work, day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language but their voice is heard." Yes, the contemplation of these stupendous facts affects the Christian mind in quite another way from the conclusion expressed by Dr. Hare. Instead of disputing and cavilling at the representation vouchsafed of himself in the Bible, as regards man and man's world; the Christian is thereby taught to bow in humble adoration before this mighty God of the Universe; and not to presume to scan or judge of Him and his doings by that small portion revealed to us further than it concerns him to know, but humbly and thankfully to accept and walk by that as sufficient for him. He sincerely subscribes to the argument, "Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is as high as Heaven: what canst thou do? deeper than hell: what canst thou know?"—Job 11. 8. Impressed thereby with veneration and trust he most gratefully ponders and lives upon the assurance that, insignificant as he is, a worm of the dust, this mighty God of the Universe cares for him; yea, that "in his sight the very hairs of his head are all numbered, and that without him not even a sparrow falleth to the ground." Though God has not revealed himself to man entirely, nor displayed all his glory, yet does he graciously allow us to know so much of him and of his nature, and to see so much of his power and of his doings, as may assure

us of his watchful superintending care and control, that he governs the stars in their course, bears up the Heavens, and secures the return of the seasons and of sunshine and rain.

1343: It is asserted that the statements of the Pentateuch are contrary to geological facts; and in support of this assertion Dr. Hare produces the well-known phenomena that "the fossiliferous rocks contain the deposits of animals and plants, six or seven miles in perpendicular thickness, and proclaim that five distinct periods of organized existence, in which no one species is found in two, had passed away before the creation of the present race, and that, amongst 30,000 species of animals and plants found in rocks, few living ones are detected; and hence it is inferred that man was one of the latest created." These deductions Dr. Hare turns against the truth of the Mosaic record; whereas they are altogether coincident with Genesis which relates the creation and history of man, and the adaptation of this earth for his abode, together with the creation of the present race of animals and their subjection to man for his service, after asserting that it was God who in the first instance created the world. I quote from a very useful little work on this subject by the Rev. David King, of Glasgow: "The first verse of Genesis would seem simply to affirm the original creation, whilst the second verse speaks of the commencement of the human economy, passing by those prodigious cycles which geology demands with a silence worthy of a true revelation which does not pretend to gratify our curiosity as to the previous condition of our globe any more than our curiosity as to the history of other worlds. The period referred to in the first verse is indefinite; the second verse describes the condition of our globe when God began to fit it up for man. The first day's work begins at the third verse. This view was held by Justin Martyr, Basil, Origen, Theoderet, and Augustine. Geology indicates the fresh foot-prints of the Creator. Moses fixes not the antiquity of the globe, but of the human species inhabiting it. We should not be impatient for a perfect apparent accordance between geology and Scripture, whilst the

first is in its infancy, as it might cause perplexity in its future stages. The Bible is not designed to teach geology, and rebukes the construction of a formal system out of a few notices designed for other and nobler applications; and also forbids a rigid explanation of popular terms on philosophical principles. Geology and the Bible agree as to a God, his perfect wisdom power and goodness, his creation of the world, and his fitting it for man about 6,000 years ago. There are no fossils of man, nor of instruments used by him, found in the older strata. And the Bible describes man as "of yesterday" not so the earth, but "of old hast thou laid the foundations of the earth" "or ever the mountains were brought forth, &c., &c." "God hath chosen us in Christ before the foundation of the world," seems to imply the great antiquity of the globe as only less than that of eternity itself." (King.)

1368: Again says Dr. Hare: "The introduction of death into the world, and the specific character of that death—described in Scripture as the consequence of sin—are the next points where geology touches the subject of religion. Here too the general interpretation of Scripture is at variance with the facts of geology which distinctly testify to the occurrence of death amongst animals long before the existence of man."

In this passage again Dr. Hare unconsciously supports instead of invalidating Scripture as he intended; for it is expressly inferred that human death first occurred in the unconsciously case of Adam and Eve on account of their transgression, and so is it explained by St. Paul, "by one man sin entered into the world, and death by sin, and so death passed upon all *men*, for that all have sinned." It is nowhere said or implied that death then first passed upon other animals, but only upon man, and this is in accordance with the geological fact that the remains of dead animals of various obsolete species are found in the older strata, but none of dead men. Man first lived and first died upon this earth about 6,000 years ago as related by Moses in Genesis, and nothing has been found really to controvert the truth of this great and leading fact. "We are safe, says Mr. King, with the simple narrative

of Scripture, but not so with the explanations of its misguided friends; the folly of God is better than the wisdom of man. Systems of philosophy continually change their phases, but the word of the Lord endureth for ever."

The complete and authenticated discoveries of science, in this as in other instances, illustrate and confirm the statements of scripture and enable us, in each succeeding epoch, to understand and to vindicate them with increased fullness and clearness; though the conceit of an infant and undeveloped science too often presumes to contradict Revelation; or is so perverted by disingenuous and ignorant votaries.

Notwithstanding all the foregoing and numerous other similar assertions and insinuations on the part of Dr. Hare and his accomplices, (for his propositions were declared to be sanctioned by eminent Spirits) against the truth of the Bible, quotations and inferences from the Bible are constantly employed by them, with manifest inconsistency, e. g.

514: A Spirit speaks of the "Glorious morning of the resurrection." Revelation alone gives us any intimation of the appointment of a day when all men shall rise from their graves, but Spiritualism ignores revelation.

537: A Spirit quotes, "they would not believe though one rose from the dead," in condemnation of those who refuse to believe in the (alleged) Spheres."

957: Mde. Gourlay, a medium, quotes, "O death where is thy sting" and speaks of death as the entrance to "a house not made with hands eternal in the Heavens."

990: "A hope is expressed that the old ark of theology and superstition is dying out."

791: Dr. Hare states that, "some who were infidels have become *hopeful Christians* through Spiritualism." But he and his attesting Spirits have throughout condemned Christianity as an imposture. How are these views to be reconciled? How can any have become *hopeful Christians* if theology is a superstition and Christianity an imposture?

1414: "St. John's rule of judgment," 1 John 4—1. 2. 3. is recognized, and it is also affirmed that a table being questioned, replied that the Spirits present believed in Jesus Christ."

1759: "The (alleged) Spirit of J. C. Calhoun referred three gentlemen to John 3rd—S. 11. 19. 34."

1602: An (alleged) Spirit referred to I Cor. 2—12. 13.

1642: The (alleged) Spirit of Jesse Hutchinson exclaims, "the good time is come, the gates of the New Jerusalem are open!"

522: Describing the seventh, or highest Sphere, it is declared, "there dwells Jesus of Nazareth, the great moral reformer, and John the beloved." How is Jesus a moral reformer if his Gospel be an imposture? We must receive our faith and knowledge of Jesus from the Gospel, or not at all; and from the Gospel as a consistent whole. We cannot take some and reject other parts of it at our discretion. The Gospel, then, represents Jesus not merely as a moral reformer but also as our spiritual King—the son of God—God with us—our sacrifice as well as example: who died for our sins, and rose again for our justification, and ascended up to heaven and there sits our mediator, intercessor, and ultimate judge. All this is strictly true; if not, Jesus was no moralist, nor a moral character, much less a moral reformer. His two characters must stand or fall together. Further it is declared "there dwell apostles, prophets, and martyrs." How so, if they were pretenders, teachers of a false religion, and worshippers of a false, unjust, and cruel God, as Dr. Hare and his pretended Spirit Patrons assert the God of the Bible to be?

These striking discrepancies and contradictions are surely amongst those inadvertent dissidences, (as I have ventured to name them), which stamp the untruthfulness and unreality of a concerted scheme as plainly as the hundreds of undesigned coincidences throughout the Bible stamp its truthfulness and genuineness.

### 3rd.

In order to depreciate Christianity and recommend Spiritualism, he claims for the latter, 46. 8: "That the communion and intercourse of Spirits tend to expand and liberalize the mind beyond present conception, promote Spiritual union and brotherhood, establish principles of love, and banish sectarian bigotry." Yet it is the testimony of various (alleged) Spirits that there exist great diversity of opinion

and dissensions in the Spheres; that there are false, malevolent, and ignorant spirits; and that in the two first Spheres, 507: "A moral darkness pervades the atmosphere, and disorder and confusion reign, each vying with the other, rendering discord more discordant, boastings, jealousies, and ridicule of teachers." This description degrades the Spirit world below any scene possible amongst tolerably decent Christians on earth. Since, too, it is acknowledged that, there "is no more wisdom, nor knowledge of religion, nor less folly in the Spheres, than on earth," there can be no possible advantage or confidence in intercourse with their inhabitants, if we were to admit their existence, especially as some "refuse to communicate," and "a medium need not have a good moral character." In one case, 718: "The Spirit of a sailor who had been drowned whilst drunk utters a blasphemous oath and craves for gin and tobacco," from which it is argued that as "one means of retribution there is a craving for indulgences left on earth." This seems to be some approach towards a recognition of the worm (of remorse) that never dieth and the fire (of a guilty conscience) that never shall be quenched, though he cavils at and would presume to condemn the retributive justice of the God of the Bible. As to the benefits of communion and brotherhood, where are to be found such as can compare with those inculcated and made possible to us by the Gospel? that blessed fellowship and communion which the Christian enjoys with God the Father and with Christ by the Holy Ghost, in prayer, in holy meditation, and in his actual perception of a daily growth in grace and knowledge, in faith, and trust, and hope; and that communion of Saints—that brotherly love and expansive charity—which the Gospel first brought to light, and so emphatically impresses upon all its disciples by the teaching and example of their Lord and master who calls himself their Elder Brother?

Another advantage he claims for Spiritualism, 468, is that, "Morality will be assured not only by a blind faith but by positive philosophy, and will tend to make men thinking, rational beings." This is assuming what as yet has not been in any degree proved, viz: that there is any

philosophical or scientific principle at the bottom of, or pertaining to, the Spiritualist phenomena. Besides, if religion could be reduced to a positive science, it would practically be an unspeakable detriment, as it would be rendering it inapplicable to, and unattainable by the generality of men who are incapable of scientific reasoning, whereas the Gospel addresses itself at once to the hearts and consciences of the poor, the unlearned, and the simple equally with the rich, the intellectual, and the learned, and its spiritual doctrines and moral principles meet every possible case of human life. If men were to have recourse on all occasions of doubt or perplexity to the spirits of departed friends, far from making them thinking and reasonable beings, it would, by destroying all sense of responsibility and the necessity of judging for themselves, cut away all motive and opportunity for thoughtfulness and reasoning. The Gospel, on the other hand, makes us responsible and so reflective agents; and its faith, is not blind faith, but a belief and trust founded on well-proved and undoubted facts attested from generation to generation, and on internal aspirations and convictions which no sophistry can touch; it is "the evidence of things not seen." There is e. g. nothing blind or vague in the belief that because Jesus, our fore-runner and Elder Brother, has risen from the grave we also shall rise again; and as to bigotry, what can be so narrow and blind as that which would require us to give up all other testimony for the dogmas of a system which is, in itself, contradictory, inconclusive, and altogether exclusive of every thing beyond its own little circle, and without any written or traditional testimony to support it?

469: Says that Spiritualism "affords to men higher views, and closer communion with God, and takes away the sting of death and the terrors of the grave." This too is a mere assumption palpably groundless: for God sent his own son to be to Christians a perfect example of Godly life, as well as the only mediator between God and them. A much more high, pure, and satisfactory pattern than can be any fallible and merely progressive Spirits at the best. Even if the Spirits of departed friends could be manifested as waiting to welcome the disembodied Spirit of the dying, as soon as it shall be freed from its clay, they



could impart no higher nor firmer, indeed, not so high nor so firm, a prospect and confidence as is supplied by Christian faith, "the substance of things hoped for," though the things hoped for be not so minutely described nor materially particularized as those of the (alleged) Spheres: but are such "as eye hath not seen, nor ear heard, nor has it ever entered into the heart of man to conceive. 615 and 902: "In the Spheres, creed has no effect in retarding or advancing promotion, since belief is involuntary and possesses no merit or demerit excepting as to its practical consequences." The first assertion seems contradictory to what is affirmed in statement 1190 "that his sister's spiritual advancement in the Spheres was retarded by her belief in the atonement." The assertion, moreover that belief is wholly involuntary, is also unsustained by men's intuitive perception or experience, which combine with the word of God in affirming that the obstinate love of sin is generally the cause of unbelief of Christianity where it has been made known. Men will not come unto the light, for they love darkness rather than light because their deeds are evil. Faith like every other faculty and acquirement grows and is strengthened by exercise. Again, to say that creed has no merit or demerit except as to its practical consequences, is, in fact to allow that faith has merit or demerit, for real belief always produces and is reciprocally affected by practical consequences. A man's conduct and disposition are moulded and governed by his opinions, and his opinions rest upon his belief or disbelief in his adherence or non-adherence to certain truths and principles. This is the case in the common affairs of life as well as in moral and political questions; and the Gospel refers all its practical consequences to this sure and most prevailing motive.

442: It is stated that according to Spiritualism "Evil is not an indestructible positive principle, but a mere negative condition according to men's temporary circumstances." This is another groundless assumption calculated to favour sin and lull the sense of responsibility. Though evil is not indestructible, but to be overcome and destroyed by Christ's Spirit, who himself, for us, conquered death and him that

hath the power of death ie. the Devil—the Prince and source of evil. Yet alas ! we know and feel that evil is a positive energizing principle—ever seeking to expand, and to extend its dominion, and to proselytize to its ranks.—Again it is said “Suffering for sin is not a vengeful infliction of God, but a necessary and inevitable sequence of violated law, and there is no pardon, no immediate mercy, no escape from the results of sin committed.” So are we taught in the Bible that, by the arrangements of Divine Providence, the punishment of sin is made to flow from its effects, which punishment is a loving correction to win the sinner back to repentance and amendment. His sin, first or last, is sure to find him out. This truth and the process of its accomplishment are more plainly and definitely elucidated in sacred history and biography than they are, or can be, in any human composition ; for there the veil is lifted up, and we are, as it were, admitted behind the scenes of this world’s stage, and the hidden reasons of God’s dealings as well as the slow and imperceptible effects of human conduct are disclosed, and we see the moving springs of retributive justice and of corrective love. The other statement of there being no pardon, &c., is hardly consistent with a previous claim that Spiritualism is a system of greater commiseration for sinners than that of the Gospel, since the latter proclaims not only pardon, but justification and cleansing too, for the penitent believer, that his sins shall be washed away, and be no more remembered against him,—shall be as though they were not—and the pardoned sinner himself shall, for Christ’s sake, be deemed and treated as just in God’s sight.—With this pretension, on the part of Spiritualism, to higher wisdom, truer justice, and wider and warmer love than those of the God of the Bible who gave his own Son, and of Christ who died, for sinners, how infinitely do they fall short of and beneath them ! how are they robbed of the brightest attributes, and the most constraining power of gratitude and reverence. “There is pardon with thee therefore shalt thou be feared.” “We love God because he first loved us and gave his Son to be the propitiation for our sins!” Instead of ministering hope how calculated in such an assurance, as this of the Spiritualists, to drown

men in despair; whereas the Christian "being justified by faith, has peace with God; justified by the death of Christ, we are saved by his life."

707: It is argued that "man is unjustly punished according to the Christian scheme for advantages or disadvantages which he cannot help;" elsewhere, "that character depends on organization;" 1372 "that men are controlled by their organization and education and can not be forced to act alike according to any given standard;" and 1258: "If creatures be not so created as to love their neighbours as themselves, precepts can no more alter them in this respect than change the colour of their hair, or the number of cubits in their stature." This is a mixture of materialism and fatalism contrary both to reason and experience, and to the very progress and improvement which is claimed elsewhere as the characteristic feature of Spiritualism. Precepts, we know, can and do act upon the conviction and free will of men. We have an intuitive sense, that we can will, and can act, one way or another, and can form habits of willing and acting. Even the brute creation, by being checked and trained, alter their natural habits and propensities and acquire new and fitter qualifications for man's use and pleasure. In the Gospel God offers us help and strength to carry out his precepts and to form a new heart and a right spirit within us. He not only bids us to love and to do good, but gives us his Spirit to change us. "He puts good thoughts and good desires into our hearts and enables us to bring them to good effect;" and he has so constituted us that our dispositions and our conduct mutually act and re-act upon each other, that as "out of the heart proceed evil or good thoughts and words and deeds," so the practical exhibition of them, in return, affects the heart; by forbearing to think or say or do evil, and by persevering in good efforts—acting as if we loved God and man—our love is enlarged and nourished, and we learn actually to feel more love towards them. The allegation annexed to this argument, 761, betrays utter ignorance of the Gospel scheme. "It has been urged that human conduct is so much dependent upon organization and example, neither of which are within the option of any soul, that the orthodox doctrine respecting sin is manifestly

wrong. The gradations between the extremes of virtue and vice are innumerable. Suppose for each gradation a strand in a ladder, and human souls supported severally at elevations commensurate with their respective pretensions. Suppose a plane at any level to divide the vertical row into two portions. All below the plane being considered as goats, all above the plane as sheep. Evidently between the soul just above and that just below the plane there would be only a shade of difference, and yet one would have to go to Hell the other to Heaven eternally." This is an ingenious but perfectly inapplicable simile. It might in a degree apply, did Christianity teach that men would be saved by the merit of their works; but the Gospel proclaims most positively and repeatedly that men can be saved only by the merits and atonement of Jesus Christ, through faith, and not on account of their own deservings, and such a faith as leads them to rely entirely on Him, and, at the same time, to devote themselves unreservedly, body and soul, to his service. "Son give me thine heart," is its demand; and he who responds to the call and does serve God from the heart, "whose life is hid with Christ in God," "who lives by the faith of the Son of God" honestly striving to do his will and adorn his doctrine in all things (imperfect and unprofitable though his service be)—that man will at the last great day of decision be found on the right hand of the Judge. He, on the contrary, who has, in reality, been the servant of Satan and the world (however apparently good and successful his career may have been) shall be on the left hand among the goats; "verily I say unto you they shall have their reward;" "ye can not serve God and Mammon."

770, 1: "Is it not the feebleness of the impressions respecting the existence of another world where happiness is proportional to good conduct that renders the existing system so inoperative in preventing those vices which it especially interdicts, as, for instance, combativeness, cupidity, and revengefulness, so that the course usually pursued by professed Christians does not merely amount to a neglect of Christ's precepts, but renders an adherence to them disreputable, so that nothing is more degrading

throughout Christendom than poverty or tame submission to blows."

Here, as elsewhere, Dr. Hare, by implication, ascribes the consequences of defective Christianity and of human imperfections to the inefficiency of Christian principle itself. Moreover, what he infers is not true, for, in every community, in exact proportion as the Gospel is received and known and taken as the standard of life, do these unchristian tempers and customs fade away. To what cause are we to attribute the difference between the views of the ancient Greeks and Romans and of modern savages as to the duty of revenge and the received maxims of English society wherein duelling is not only generally discountenanced but almost entirely abolished; and wherein secret and clandestine methods of revenge, such as characterize the others, have long been altogether execrated? to what can we attribute the difference in the mode of conducting war by modern Christian nations—as an open honourable conflict from that of Heathens? It is not true, again, that poverty and meekness are universally despised. By mere nominal worldly-minded Christians they may; but by no sincere Christians. In short, the Christian assurances "blessed are the merciful for they shall obtain mercy," "blessed are the meek for they shall inherit the earth," "with what measure ye mete it shall be measured to you again," are constantly and amply verified even in this world. Vastly different again is the treatment of the sick, the helpless, and the aged. How tenderly are they cared for in every Christian family, and how many public institutions exist for their relief and comfort in Christian countries; whereas savage tribes leave them to die, or put them to death, as a useless incumbrance.

771: "If Christians really thought they would broil to eternity like Dives merely for seeking the good things of this life, would the attainment of these be made the great object of their existence?" In another place he returns to this charge, 715: "Can a man display charity and hospitality or distribute to objects of philanthropy unless he beforehand lay up wealth." This is very hollow reasoning though calculated perhaps to catch the thoughtless and lull the

conscience of the covetous and wordly lover of money ; for according to this view, there would be no possibility of exercising charity or hospitality by those who have not the means and opportunity of acquiring wealth. If the measure and not the motive of men's charitable and hospitable contributions be the criterion of judgment, genuine benevolence will be discouraged and disappear, and boasting, ostentatious display predominate. How infinitely inferior is this view to the Gospel maxim, that motive sanctifies and enhances the virtue and the value of the widow's mite ! Indeed, the Gospel throughout, and the parable of Dives and Lazarus in particular, condemn not the possession or the right seeking of wealth, but the love of money, the inordinate desire of wealth, that making haste to be rich with which a man cannot be innocent. Our Lord's own explanation to his disciples, who were astonished at his address to the rich young man, "that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God ;" and who said among themselves, "who then can be saved" was this ; "How hard is it for them that trust in their riches to enter into the kingdom of God." High station and wealth are ever represented in Scripture as positions of danger and of peculiar temptation, but, as conditions which may be rendered the means of working out our salvation through Christ. The abuse of them is what brings condemnation. "The setting the affections on things of the world and not on things above," is the danger. The parable of the talents plainly implies the blessed effects of a due improvement of a large sum of advantages of any kind ; and the utmost encouragement is held out for honest and sober industry in the acquirement, and for the liberal use and grateful enjoyment of the good things of this life. "Not slothful in business : fervent in Spirit serving the Lord," is the exhortation. The Gospel further supplies principles and motives which nullify the presumed misery of poverty, and attach to it the rich blessings of a contented and thankful Spirit, and the prospect that Christians having, like their Lord, been made perfect through sufferings, shall inherit, together with him, a throne of everlasting glory,

having suffered shall also reign with him. This assurance ministers to the poor but contented Christian "that peace of God which passeth all understanding" which all the wealth of Dives can not purchase, and the utter destitution of Lazarus can not take away, nor essentially impair.

777: Ascribes to Christians the doctrine "that the departed souls of the good shall go at once to Heaven," and 1128: "that the soul shall descend into the grave with the body and there be confined with it until the day of the resurrection." Neither of these views is set forth by the Gospel, nor generally professed by Christians. As to the latter I never before knew it to be attributed to any Christian sect or individual. All that we are told in Scripture on this subject is that when the body dies the spirit shall return to God who gave it: Christ's promise to the penitent thief was, "this day shalt thou be with me in paradise," not Heaven: of Jesus himself it was predicted, "Thou shalt not leave my soul in Hell" (Hades); and he is said to have gone "to preach to the spirits in prison." It is true that individual Christians have sometimes attempted to localize and define too much as to these assurances, and it is herein precisely that they have fallen into error, and just so far as they have presumed to go beyond and to speculate upon the statements of God's word. This however is no more justly chargeable against the real christian doctrine than are defects in those other particulars which I have before noticed. This error too is far more flagrant in Spiritualism which defines and localizes to a far greater extent, pretending to give a minute description of the Spheres, their material comforts and joys, their gradations, and government. The Church of England professes no more than that the souls of the dead are reserved in some undefined region until the resurrection and judgment, for ultimate assignment to their respective everlasting abodes.

706: "It is true, (says Dr. H.), that the Gospel holds out the idea, on the one hand, that intense belief, called faith, will wash away sin; on the other it is said, 'he that knoweth his master's will and doeth it not shall be beaten with many stripes, while he who is ignorant of that will and doeth it not shall be beaten with few stripes:' who can

escape flagellation? Who does the will of God as enunciated by God? Under this view it is inhuman to add to the number of Christians who are to be pre-eminently punished for their neglect of their master's will while fully apprized of it." The Gospel nowhere holds out that faith will wash away sin, the blood of Christ alone does or can do that; His death alone has atoned or can atone for sin, and He is the propitiation for the sins of the whole world: but in order to be made good to each individual, the man himself must truly believe in it and entirely trust to it, his belief must be real and lively, evincing and exercising itself in a corresponding course of aim and action, "faith worketh by love, and by works is faith made perfect." The comparatively greater severity of treatment towards those who wilfully transgress a known duty than towards those who fail of their duty through ignorance is strictly accordant with every sense of justice, reason, and mercy; and in no wise contravenes the Gospel doctrine of justification through Christ's merits by faith. It surely is the measure of consideration which an upright human father would meet out to two children under like circumstances. All, under the Gospel scheme, may escape the doom of wilful transgressors if they will—if they honestly strive to make improvement and advancement proportional to their opportunities; and thereby will they be led to a higher degree and kind of virtue, and so of reward, than are or can be held out by any other conceivable system. This is, indeed, what its votaries seem desirous of ascribing to Spiritualism, but in which they so manifestly and miserably fail both as to motive and effect.

726: "The Book of nature, which is the Bible of the Spiritualists, is the only Bible which by outward and inward evidence can be ascribed to divine authorship." This again is begging the question: we Christians firmly assert the contrary, and prove that the book of nature and the book of revelation are in perfect accord, and that they mutually support and illustrate each other in a most wonderful manner, and the more fully and clearly as the principles and facts of each are developed and established by experience and investigation. We Christians



herein enjoy a double advantage of unspeakable value. Science is the correct knowledge of the book of nature the due appreciation of its facts and their relations; and an eminent moral Philosopher (Spalding) has testified that "Science owes vast obligations to Revelation producing that elevation of mind and humility of character, that calmness and harmony of faculties and cheerfulness of soul which is most fitting for scientific research; so the Church has generally been the depositary of knowledge, and in proportion to her purity, her moral energy has ever been succeeded by intellectual development. Science on the other hand lends great aid to revelation. Before Newton, Scripture was regarded as an expounder of general knowledge, but since, is not considered as meant to inform us of that which we may discover by our own natural powers, but to remedy moral evil and to reveal those great truths which are necessary and alone adequate to that great end. The Scriptures are a collection of great truths not discoverable by man, which, though they can not convert the heart, are instruments by which the Divine power of the Holy Spirit operates in changing the heart and bringing it back to God. There is a most intimate connexion between the affections and the intellectual powers, they are constantly acting and re-acting upon one another."

733: "Men will go to the Spirits of their ancestors for their religion, not to a fanatical bigoted ignorant Priest." It is elsewhere confessed by (alleged) Spirits themselves that they are fallible and not always able to communicate, and that some are deceitful and malevolent. What safety can there be in seeking a religion from them? Besides, the Christian ministry set not up themselves as the dogmatic authors and arbitrators of religion, but commend themselves to their flocks as the teachers and expounders of God's word, bidding them "Search the Scriptures to see if these things are as they say." "We preach, as St. Paul affirms, not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus's sake." This specious flattering of the weakness and sloth of human nature by holding out access to the spirits of their ancestors for counsel and direction is no new feature in religious deception. It has

been a common lure held out by all false or corrupted systems, that their votaries may have recourse to some direct rule or authority for positive guidance and orders, instead of being obliged to act on their own responsibility from principle, and to use their own conscientious judgment in the application of right and holy principle to every case as it occurs. This has a great show of humility and docile submission, whilst it gets rid of all personal trouble, anxiety, and struggle after an upright heart and scrupulous rectitude of life and conversation.

1099: It is objected to Christianity "That its principles and precepts are so extensively lost sight of and disobeyed by the professed Christian world." Dr. Hare in making this objection is doubtless blind to the fact that he is therein verifying our Saviour's and his Apostles' reiterated assurances: "That Christ's flock is comparatively a little flock;" "That though many be called few are chosen;" "That wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat, but strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it." He surely knows not, or remembers not, the parables which represent Christ's visible Church as a field in which the wheat and tares are allowed to grow together until the time of harvest, and as a fisherman's net which gathers in both bad and good. He presumes to characterize the principles and precepts of the Gospel as "absurd, contradictory, and impracticable, and not attempted to be carried out by any one." Here again is evinced a total unacquaintance with the aim and experience of a Christian life. Many, nay all earnest, Christians acknowledge the principles and precepts of the Gospel to be altogether just and holy and good—they try heartily to carry them out in spirit and in truth, and they succeed, though imperfectly—they daily grow in grace and in knowledge and go from strength to strength—going on towards perfection. But, conscious of their own unworthiness and of their manifold failings, they boast not of their attainments nor of their deserts, and the world knows not of, and generally, perhaps, ignores their struggle and their victory; until a long perseverance in well doing has, by God's chastening and

controlling Spirit, produced a holy consistency of life and conversation which speaks unmistakably for itself, "and by their fruits are they known." Gospel principles and precepts, nevertheless, may, nay must more or less, appear absurd contradictory and impracticable to a profane and ungodly man loving unrighteousness and hating holiness; or to a mere worldly man adopting the world's low, selfish, and narrow code of rules and maxims. Such a one can not know them, yea, can not conceive them, for "they are spiritually discerned;" to the Christian, on the other hand, accepting and acting upon them they commend themselves more and more as divine and lovely: and multitudes (I speak humbly but confidently as I trust I ought to speak on a matter of personal conviction), multitudes most entirely and unreservedly ascribe to all that Dr. Hare represents as required by the Gospel, but not practically recognized as a rule of life by Christians generally; and it was most fully and minutely exemplified by Christ himself in his earthly life. His perfect example, not man's imperfect copy thereof, is the Christian Standard, the Gospel requires truth in the inward parts and singleness of heart and aim; and most especially condemns those who knowing the Lord's will do it not, strive not to do it, but who hold the truth in unrighteousness; and it rejects with especial scorn an insincere, hypocritical profession of holiness like that of the Pharisees. All Dr. Hare's objections here and elsewhere are drawn from the abuse, not the real character, of Christianity: from the short-comings of sincere, or the contradictions of hypocritical, Christian professors.

1107: The following quotation from a Newspaper, the *Baltimore Times*, under the signature Bosanquet, is used for the same end:—"The Bible is denied in every particular. Men do not believe that we are really to be Christian, that we are to imitate our Lord. They do not believe that the world could possibly go on if all men were to act upon pure Christian motives, and up to a perfect Christian rule; if they were to forgive and forget injuries, if they were not to resent an affront, if

they were to give to people because they asked them, if they were to lend money without looking for interest, if we were all to give up luxury and style and costly furniture and equipage; if we, our cattle, and our servants, were strictly to observe the day of rest."

He again speaks of Christianity as "the nominal profession of faith in facts which are absurd and contradictory, and a professed reverence for precepts which are as utterly impracticable as unwise in the abstract, as producing the monstrous incompatibility of the actual morality of Christendom, with the professions of Christians and the doctrines of Christ." We are not called upon to assent to or combat this or any other defective exposition of Christian precepts, and as to the day of holy rest, the Lord's day, we are to keep it, and we can keep it, and we shall greatly benefit ourselves and others by keeping it, not after the Pharisees' pretentious mode, who would lay a heavy burden upon other men's shoulders whilst they themselves touched it not with their little finger; but in spirit and in truth, according to our Lord's own explanation, "it is lawful to do good on the Sabbath day," to lead our ox or ass to water or pull them out of a pit—much more to heal the sick, feed the poor, and instruct the ignorant, amongst our fellow-creatures—to fulfil, in short, in all obligations of charity and of absolute necessity for life and nourishment. It is left, as other Gospel principles, to men's conscience to apportion in individual cases. We do believe, and are assured that the precepts of the Gospel can be carried into every relation of life, and its principles applied, in spirit and in truth, to every circumstance of man's trial; and that the more generally they are acted upon, the greater will be the peace and happiness of Christendom at large, as well as of each community and individual who embody them in their laws and constitution, and habitually recognize their power in their conduct. The Gospel supplies principles and not formal rules of life and thus affects motives as well as actions.

1158: The next allegation is that "Christ sowed Protestantism and then caused to spring up Romanism."

Christ sowed the wheat and an enemy afterwards sowed the tares amongst it, and both have sprung up together. Christ inculcated principles and precepts of perfect holiness, purity, and integrity, but he established no formal system of Church policy or of ecclesiastical rules. In all ages human perversity has more or less corrupted Christ's religion, and those corruptions of every shade and degree partake of the spirit and proceed from the devices of Antichrist. This is a part of the mystery of iniquity; but Antichrist, his errors, his reign, and, then, his decline and eventual destruction were plainly foretold at the promulgation of the Gospel and the gradual fulfilment of the prediction is a standing evidence to the truth of the Gospel as a divine revelation. Heresies, too, serve at once for testing Christian professors, for purifying and extending Christ's Church, and for perfecting his saints.

1155: "Humility is one of the virtues inculcated by Christ, but if his disciples assume to themselves a peculiar capacity to know what is true, and an exclusive right to teach what they thus assume to be truth, there will be no humility in their practice, however it may be blazoned amongst their professions." This is a very plausible suggestion and calculated to catch the assent of the unreflecting and shallow mind, but it is, in reality, altogether futile and groundless. If Christians attributed the truth of their creed or merit of their obedience to themselves, there would be danger to their humility. But not so, when they are taught and acknowledge that "they are not sufficient of themselves to think, much less to do, anything of themselves but that their sufficiency is of God," and that they have nothing which has not been given them, and that they know who it is that makes them to differ from others and from their former selves. Indeed this is one leading characteristic of the Gospel that stamps its divinity, proclaims that it is not of man but of God, viz. that the Gospel, and it alone, teaches, or has ever taught, man to be, at once, as good as possible and yet humble, to aim at the highest standard of perfection, even the example of Christ, and then, when he has done his utmost, to say, "I am an unprofitable servant I have done

that which was my duty to do." I rest for acceptance, not on my own poor deservings, but on God's free mercy through Jesus Christ. No other religion, no possible device of human conception conduces, or ever did or can conduce, to this combination of utmost effort with entire self-renunciation—the highest goodness with the lowest humility.

1276: Dr. Hare puts it forth as against the efficiency of Christian precepts to promote morality that "for a thousand years when the Greek and Roman Catholic Church was the sole depository of the word of God, the clergy were pre-eminent in vice." Again—

1305: "The fact deserves attention that for more than a thousand years of all the upper classes of society the Christian Clergy were pre-eminently wicked. The Popes were generally as prominent in wickedness as high in official distinction."

1893: "It will be perceived that when the Church had the world most completely under its sway there was the least morality, but as the arts and sciences grew up in despite of religious intolerance morality improved," and he further affirms that "Pagans and Heathens were less vicious than Christians."

The first statement, "That for a thousand years the Greek and Roman Catholic Church was the sole depository of the Word of God" is historically incorrect. There never was a period during which the holy Scriptures were not possessed and referred to by some Christian Communities out of the pale both of the Greek and Roman Catholic Church, e. g. by the inhabitants of some of the Piedmontese vallies and of Provence, in the West, and by the Panlikians in the East, from the seventh to the twelfth century; and thenceforth by the Waldenses and Albigenses; until the Reformation added England, Germany, and Switzerland to their ranks. The discarding of the Word of God as the Standard of Doctrine and the rule of life was the cause of the deterioration of the Greek and Roman Churches and the consequent worldliness and vice of their clergy. In the other assertion too "that there was the least morality during the period when the Church had the greatest sway," as well as in the insinuation

that Christianity is unfavorable to the arts and sciences, reference is made to a dominant visible Church, exulting in worldly power rather than depending upon spiritual influence, and wielding the sword of ecclesiastical tyranny in place of the sword of the Spirit, the word of God. The charge is altogether inapplicable to any Protestant and Scriptural Church. It is contrary to the evidence alike of History and of present experience which combine to prove that science, literature, and intellectual improvement without Christian principle do not avail to promote morality or even the common decencies of life though in conjunction they greatly aid each other's efficiency; and which bear common testimony to the truth that an open Bible, has ever been the surest means of gendering and fostering, not only domestic and social morality, but all the arts of true civilization—witness the development of literature and science which immediately followed the reformation. Witness again the effects occasioned by the settlement of a few of the Vaudois in Calabria during the fourteenth century. "Within a short time" (writes Dr. McCrie quoting French and Italian annals) "the place assumed a new appearance, villages rose in every direction; the hills resounded with the bleating of flocks, and the valleys were covered with corn and vines. The prosperity of the new settlers excited the envy of the neighbouring villagers; but the landlords gratified at the improvement of their land, and increase of their rent, interposed in behalf of their tenants. The colony continued to flourish for nearly two centuries, when it was basely and barbarously exterminated. It is a curious circumstance, that the first gleam of light at the revival of letters shone on that remote spot of Italy where the Vaudois had found an asylum. Petrarch first acquired the knowledge of the Greek tongue from Barlaam, a monk of Calabria; and Boccaccio was taught it by Leontinus Pilatus, a hearer of Barlaam, if not also a native of the same place." I may safely refer likewise to the well-known and acknowledged difference in this respect which at this day exists, not only between the state of Protestant and Roman Catholic countries, but between that of Protestant and Roman Catholic towns and villages, adjacent to each

other in the same countries, e. g. Switzerland and Ireland. These instances I name not in a spirit of religious controversy, but simply as facts, which supply an answer to Dr. Hare's mis-interpretation of History and experience, and as necessary to a vindication, on the point in question, of the softening, refining, and exalting power of Christian doctrine on man's social condition when drawn direct and pure from its divine source. Dr. Hare indeed acknowledges in a previous passage. 1135: "that deviations from Gospel principles and precepts are less prevalent than during the dominant reign of Romanism;" but he wants either the clearness of mind to discern or the candour to acknowledge that this fact palpably proves the power of real Gospel faith, and doctrine; that this moral and religious advancement is "the good fruits" of a scriptural creed, and a generally diffused knowledge and study of the Bible amongst the people. In the next place the whole of these assertions may be disputed on the ground of being partial and strained interpretations of particular portions of history to a perversion of its general testimony; but this would open too wide a field of discussion for my present purpose; I will, therefore, only ask two questions, to be answered by every intelligent reader to himself. Is it not a notorious truth that the effect of genuine Christianity has been, alike in every country, an infinite amelioration of the general morality; and that wherever professed Christianity has failed of this effect such failure has been occasioned by a manifest corruption of the doctrines, or withholding of the full knowledge and light of the Gospel? Is it not absurd—e. g. to compare the moral, social, and domestic habits of Christian England and America with those of Pagan Rome and Greece, as described in history, depicted in poetry, represented in their drama, and proved by standing visible relics of unspeakable abominations in the ruins of Pompei, Herculaneum, &c.; whose very Gods were the personifications of the lowest and most disgusting vices such as Bacchus, Venus, &c. &c.—and their Heaven (Elysium) a scene of licentiousness and intemperance, not to be named amongst Christians, typified by their religious games and feasts, so pointedly condemned and graphically referred to by St.



Paul—Rom. 1—from 20 to the end of the Chapter. It is true that a perversion of Christianity, a really anti-christian system under the name and guise of Christianity does lead to awful degradation by legalizing and sanctioning vices of a particular kind, such as dishonest casuistry, disingenuous reserve, and want of good-faith and of straight-forwardness, vices which do not belong so much to savage life, as to a state wherein the natural conscience is corrupted and defiled. The light within being darkness, that darkness is awfully great and proportionally aggravated. Rebellion is as witchcraft—Resistance to or perversion of known and professed principles of truth and laws of righteousness contaminate and harden the mind and heart more fatally even than simple natural evil. Thus we sometimes see an individual, who brought up religiously, and carefully instructed and trained in Christian doctrine and practice, sets these restraints at defiance, become a more desperate sinner than others who have never enjoyed the same advantages. Such instances are often made occasions of scandal and offence against religious education, but most unjustly and without the least show of reason, for they are exceptions to a general rule and such a process is but consonant with the intimations of Scripture and of nature. He who has broken through the strongest barriers, done despite to the most constraining motives, and hardened himself against the most awakening and softening influences, was, by these very acts, not only retrograding from his previous good qualities and acquirements but converting them to evil, actually increasing and adding to his natural corruptions. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning." As with individuals so with Churches and nations; the abuse of God's gifts, the general corruption of his Holy Word, and the systematic perversion of the principles and precepts of his Son's Gospel by human devices, produce their own peculiar fruits of degradation and ruin. Equally unfounded and inconclusive is the assertion 1385

"Religion has very little to do with mercantile morality, since a man's religion is never an object of enquiry on Change." No morality is to be relied on excepting that which is founded on Christian principle, what is called "mercantile credit," and every other conventional and professional standard, undeniably possesses great influence; but they all fail in the hour of extreme temptation. Daily experience of the mercantile world supplies ample illustration on both sides of this question e. g. why is the word of a British merchant considered, in every part of the world, as good as his bond? Because British mercantile honour is founded, as a general rule, upon the principles of Christian honesty, and not mere worldly policy, whilst in Countries where the Bible is not acknowledged as the rule of life, nothing is legally or conventionally considered binding but a written contract. Nevertheless, on the other hand; the yet too common neglect, even in England, of looking to private character as the guarantee for public probity, and the too prevalent adoption of the lax worldly maxim, that domestic morality has nothing to do with, and is not to be spoken of or enquired into, as respects qualification for the discharge of official and public duties, has, we may believe, been the occasion of much national evil and disgrace, as well as private distress and ruin. It has greatly obstructed the cause of Christianity and of good government, by lowering British influence in other countries, whose rulers and people are forward to contrast the lives of England's statesmen and employes with her professed principles and national standard of morality. The same mistaken view, by making apparent success and external prosperity the test of trustworthiness and respectability, has led also to the lamentable failures of late in the mercantile world; men's eyes, the eyes both of the victims and the perpetrators of these gigantic frauds, had gradually been drawn off from inward observation and directed to outward pretensions, until both parties were wrapped in self delusion to be dissipated only by the shock of reciprocal ruin. These and other similar catastrophes go to prove that implicit trust can be placed in the public or professional honour and probity of

no man who is destitute of, or evinces not Christian principle in his private and ordinary conduct; and that "Godliness is indeed profitable unto all things, having promise of the life that now is, and of that which is to come."

I now proceed to notice a few of the cases in which Dr. Hare construes the manifestly typical and figurative language of scripture literally, 743: Nothing, (he says,) can be further from my idea of a happy state than the benediction promised to the twelve Apostles to sit upon twelve thrones. Here is a direct answer by Christ to an enquiry respecting the nature of the reward which his disciples were to have for their merits as his faithful devotees. They are to be made severally wordly dignitaries, each is to sit on a throne judging a tribe of Israel, &c.,—they are to have wordly pre-eminence accompanied of course by all the vexations attendant on such stations, as well as the uncertainty and limitations arising from liability to death and disease. How weak and worldly minded must his disciples have been, could such a prospect be alluring to them—I ask for any sectarian to say, in candour, whether a Governorship over one of the wealthiest states, the Presidency, or any Sovereignty in Christendom, would be deemed a Heaven in comparison with that eternity of ineffable happiness enjoyed by the immortal Spirits of the higher Spheres? "How manifest here is the misconstruction: Jesus Christ evidently was speaking figuratively and the judging the twelve tribes on twelve thrones was to typify the high station of his faithful Apostles in a future spiritual world; as his own high exaltation is expressed by his sitting on the right hand of God. His Kingdom is, throughout the Gospel, proclaimed to be not of this world, and nothing did he more constantly impress upon his disciples than this truth; and for nothing did he more frequently rebuke them than for their mistake in thinking he came to establish an earthly sovereignty. To ascribe, again, worldly vexations and uncertainty from liability to death and disease, to the Christian Heaven which the Gospel everywhere sets forth as comprising a state of joy eternal and immutable, is palpably disingenuous.

739—40: He represents that "The Christian Heaven

assertion that "Christ never singled out the Sadducees for denunciation," as they denied a resurrection and the immortality of the soul, and consequently the rewards and punishments of another life. There is manifest inconsistency in Dr. Hare thus appealing, in support of his views, to any action or custom of Jesus Christ, since he denies the reality of Christ's mission and, with it, his truth and honesty. The assertion itself is also incorrect, if he means to say that Christ never denounced the Sadducees, as he frequently denounced them in conjunction with the Pharisees; and as to his not singling them out apart, that can make no difference in the force or directness of his condemnation. Christ's forerunner John Baptist called the Sadducees and Pharisees a generation of vipers, expressing wonder as to who had warned them to flee from the wrath to come, and bidding them to bring forth fruits meet for repentance, for every tree that beareth not good fruit shall be rooted up, Matt. 3—7. Christ himself warned his disciples most expressly against the leaven, the doctrine, of the Pharisees and Sadducees. Matt. 16—6, 12, and he silenced and refuted the Sadducees, especially on the very point in question, viz: the reality of another life, Matt. 22—23. by a reference to the declaration of Jehovah made to Moses at the burning bush, Ex. 3—6, 16. who had thus incidentally recognized and confirmed this fundamental truth, and thereby doubtless impressed upon Moses a present sense of his Majesty and Almighty power, though he did not commission him directly to make it known to the Israelites whom he was about to place under the peculiar dispensation of a Theocracy holding out temporal rewards and punishments.

1128: "The idea that sinners are to remain in the grave till the last-day, with the procrastination of that day, makes the sinner less fearful and the good less hopeful." Such an idea is not, that I know of, entertained by any Christian. The Christian teaching is that a man's real character and conduct, whether, in heart and life, he serve God or Mammon, in this world, are the means (or rather the conditions) of ensuring his good or evil destiny in the world to come, and that destiny fixed at the moment of

his death. Surely no doctrine can be more calculated to quicken his exertions for good and his avoidance of evil; far better calculated than the vague view of another state of trial (for to this it amounts though speciously described as a state of progress only), in a world of Spirits where there is as great an admixture, at least, of good and evil as in this mundane scene!

4th.

What little of good Spiritualism contains is borrowed from the Gospel or in accordance with it.—I am aware that the purport of this head might be cavilled at; as though it were nothing to the purpose, if there be any good whatever in a proposed system, to enquire whence it is derived. It has however very much to do with this question. The promoters of Spiritualism start with the claim that it is a new and better Gospel. It is then of importance, and directly in accordance with my convictions concerning it, to be able to show that this has been the method of proceeding with respect to all false and corrupted religions. The judaizing teachers in Paul's day did not directly deny the Gospel—it were too bold and hopeless a step—but they corrupted it with the admixture of Jewish tenets and legends, rendering it, “another, and yet not another Gospel.”—Gal. 1—7. So did others adulterate it by mixing up with it the traditions and false assumptions of heathen philosophy. Col. 2—8. This too was precisely the case with the other established heresies of the early Christian æra. “The Gnostics blended with the faith of Christ many sublime but obscure tenets, which they derived from the oriental philosophy. They pretended to receive Jesus as a Heavenly messenger, but interpreted all his precepts in a manner most congenial to their own absurd notions. Thus corrupting the truth they grievously departed from Christian practice in various ways. Whilst some denied themselves the most innocent gratifications, others abandoned themselves without restraint to the impulse of their passions. They rejected the doctrine of another life and had recourse to the study of magic wherewith to avert the malevolence of evil Spirits.” “The Nicolaitans also professed to be Christians whilst

they conformed to Pagan superstitions. Theodoret says that the two distinguishing characters of their heresy were libertinism and folly (Robinson). These were followed by the Cainites and others, who adopted a like method; and, from that age to this; every corruption of Christianity, and every anti-Christian system has been leavened with a sufficient admixture of truth and of apparent goodness to qualify and adapt it to the taste of the day, and prevent it from being at once and altogether loathsome and disgusting to men's consciences. Satan's propositions are ever plausible and specious. Thus did he succeed in his first essay against Adam and Eve. They were beguiled by the assurance that they were to become as Gods, knowing good and evil and with the suggestion that it was unworthy treatment on God's part to prohibit them from such an advantage. So was it in each separate temptation by which Satan sought to overcome Jesus Christ in the wilderness and work man's hopeless ruin. These specious appearances of good, then, in the Spiritualist system are no argument whatever for truth or safety, but the contrary. One such is the following: "Man being a progressive being his power of perceiving spiritual things grows by development of his spiritual faculties." So the Gospel bids us "grow in grace and the knowledge of our Lord Jesus Christ," and assures us that the truths and requirements of Christianity are "Spiritually discerned," and that, therefore, "the natural man can not know them." Again in the same No. 465: "There being no words in human language adequate to the exact meaning of Spiritual ideas, the Spirits are obliged to use metaphors." Yet he insists upon the literal interpretation of the metaphorical language of the Christian Scriptures which, as St. Paul expresses it, "Speak after the manner of men, because of the infirmity of our flesh."

648: "Spirits allege that the motive for our existence in this rudimental Sphere (earth) is that we may be able to appreciate the freedom from suffering hereafter." This applies with far greater force to Christianity which holds out a still brighter prospect of reward "that if we suffer with Christ here we shall reign with him hereafter," that we, as He was, might be perfected through suffering; that

suffering begetteth patience, and patience experience, and experience hope"—a hope full of immortality that will never make us ashamed. Suffering below, under the Christian view, not only offers a contrast for the joy above, but is also an instrument for bringing us to, and fitting us for, that joy, a means by which we are made capable both of receiving and appreciating it.

945: The Spiritualist motto "onward in Divine life," with the advice "to found friendship on esteem, so that begun on this earth it may be continued above," are more strongly inculcated and more persuasively enforced by the Christian principles of brotherly love and fellowship in Christ Jesus.

1615: "The Spirits in the higher Spheres are employed in three general exercises, viz: in religious aspirations, meditation, and worship, in striving after a more perfect knowledge of and communion with God, whom they can not see there, any more than here, as a personal being, but only in Spirit by faith and intuition." These very methods of discerning God as a Spirit, viz: by faith and intuition, are what especially appertain to, and are claimed as its own characteristics, by Christianity; which however in her case Dr. Hare has presumed to ridicule and depreciate. The exercises too are provided for and urged on Christians in this preparatory scene, to fit them here for a higher and better hereafter, where faith will be swallowed up in sight, and hope in possession, of all that is perfectly pure and holy and happy; when that which is in part shall be done away, and that which is perfect is come, when they shall know even as they are known, and see Christ face to face.—Having thus stated, in as connected a form as the miscellaneous materials permit, the conclusions I draw from an examination of Dr. Hare's exposition of Spiritualism, and some of the reasonings upon which I ground those conclusions; I feel that I may be expected, further, to answer the question, what, after all, is the conclusion I have actually come to as respects Spiritualism itself? Is it true, or false, in any sense a reality, or altogether a gigantic deception or delusion? In reply, I can not presume to deny or dispute the

exhibition of phenomena attested by hundreds and thousands of persons, many of whom are doubtless worthy of all credit. After very large deductions on the score of delusion and deception, there is an extensive series of manifestations unaccounted for, and perhaps unaccountable: nevertheless I fully admit the propriety and duty of a diligent investigation into the nature and cause of the phenomena, and I recognize the possibility of thereby arriving at some scientific principle not hitherto discovered. When I say scientific principle, I mean, of course, some uniform explicable law or at least mode of production of the several operations of table-turning, rappings, answering questions, hand-writing, playing on musical instruments, &c., &c., which the spiritualists attribute to the determinate intervention of the Spirits of deceased men.—Science has to do with nature, its facts and phenomena, and their relations to each other; but the mysterious agency engaged in producing the facts and phenomena, and the powers which regulate their relations, are often entirely hidden and inscrutable. This, which genuine science presumes not to define, is the ground taken up by the pretenders to occult sciences, who claim to deal with the supernatural. Magic arts have ever more or less prevailed, especially in the East, (where also true science flourished), and they seem always to have been connected with Demonology if not Demonolatry. St. Paul evidently contrasts the deductions of true philosophy with the traditions and assumptions of philosophy falsely so called, and vain deceit. The Magi too, who came from the East to do homage to the infant Saviour were truly wise men, and very different from Magicians—Concerning them it is remarked by one of the most eminent Oriental scholars of the day, Dr. McBride of Oxford: “The two, Magi and Magicians, have no resemblance but in name, for the former studied nature to discover the properties and uses of God’s creatures; the latter that they might procure super-human power by compelling Spirits to execute their will.” Tertullian in the 2nd century thus notices the subject: “Moreover the Dæmons themselves whom the Heathen adore bear their testimony to Christ, for Dæmons they are whom



they adopt for Gods, induced to do so by the powers they wield, the subtlety and tenuity of their substance affording a prodigious faculty of locomotion and consequently an ubiquitous knowledge which often seems to approach the prophetic, yet they fear Christ in God and God in Christ, and are accordingly in subjection to the servants of God and of Christ at whose bidding they come out of the bodies of persons they have possessed and shame the lookers on."—Again: "The Gods of the Heathen were simply dead men deified—Tert. ad-nationes quoted by Professor Blunt. Mr. Beecher reminds us that Cicero also wrote in opposition to such professors of occult arts in his day who seem to have greatly resembled the Spiritualists of our day. "Now I own that I have no confidence in fortune tellers, mercenary soothsayers, nor circles (places where one enquires anything of the Spirits of the dead) such are Divine neither by science nor by art—Priests of superstition, impudent Prophets, imbecile, insane, or hunger-bitten." *Cir. de Div. lib. 1—58*. An Egyptian also, Jamblicus, who wrote a few centuries later than Cicero, A. D.—320-330 describes them thus ; "Debarred by their own iniquity from pure Spirits, they attract evil Spirits by affinity, by whom they are impelled to iniquity—Impious, irregular, they make wicked Dæmons appear for Gods."

Swedenbourg, as mentioned by Dr. Hare, was conversant with this subject in the last century, and remarked that "Spirits speak only the language of the persons communing with them;" and manifestations, similar to those of the present day, are also recorded to have taken place at Epsworth in the house of the Rev. S. Wesley, whose daughter was a medium. The present Spiritualist movement, then, is but a revival of what has occurred in different ages; and, as the investigations of those several periodical outbreaks have not, as yet, led to the establishment of or apparently nearer approximation to, any definite laws or fixed data with regard to them, we can not help entertaining strong doubts of there being any discoverable scientific principle involved, and thinking, that the said Phenomena, like those of clairvoyance, dreams,

somnambulism, &c., &c., may be parts and symptoms of the mystery of our being, which oblige us to confess that "we are fearfully and wonderfully made," but that "as we know not what is the way of the spirit, nor how the bones do grow in the womb," even so it is not given us to know these other accessories of our mortal constitution, because such knowledge is not necessary, or conducive to God's purpose concerning us. The existence of a scientific principle is implied, I imagine, in such statements as the following; "634: a *circumambient halo* around Spirits distinguishes them as to degrees of merit which also surrounds mortals and is visible to Spirits but not to men."

604: "Spirits have a fluid analogous to blood without weight or colour and the æthereal matter respired by Spirits pervades this earth and sustains man's spiritual organization and supplies his nervous system."

460: "It is acknowledged that Spirits feel hunger, thirst, and want of rest according to their closer or more distant affinity to the grossness of the elementary or physical state.—The more refined and developed spirit is nourished by refined, intellectual, and moral food from the tree of knowledge, and crystal streams from the fountain of God's wisdom and love.—Lower spirits feed on the refined elements of Spiritual fruits and vegetables, and so, need of rest depends on the degree of developement." This part of the question I must leave to the decision of those conversant with chemistry, physiology, and kindred sciences.—The above descriptions are totally incomprehensible to a plain understanding, and appear full of confusion and inconsistency—what is here called a *halo* or *aura* is by others termed *odyle*, or *odic* force which is defined as "an agent identified with animal magnetism, an universal medium, supposed to be the *ψυσις*—*anima*—and *Sephiroth*—of the Greeks, Romans, and Jewish Cabala." This latter view is supported by Reichenbach and other German philosophers; whilst modern experimentalists of our own country consider electricity to be that subtle undefined untangible medium, or essence, which pervades all nature, and to include within it, or to be closely joined, if

not identical, with magnetism. "It (electricity) is, says Rutter, in the largest sense of the term, an universal agent; occupying all the space in which we are immediately interested, and probably all that we can think about even by the aid of astronomy. It is so subtle that it permeates the hardest substances; so changeable that it seems never to be at rest; so powerful that we know of nothing that will resist its force; and, withal, so tractable that it is as easily managed as the most loving child. Magnetism, he states, is known only by its effects. These are truly wonderful. The cause of magnetism is concealed from us. Perhaps it never will be permitted to man fully to understand it, or it may be that in this state of existence it may not be possible for him to do so. Just as ignorant are we of electricity.—Some of the conditions, which we call the *laws* of electricity, and of magnetism, are known.—These may not improperly be viewed as their habits, or modes of action, the ways in which they manifest themselves to some of our senses. But of what they consist, whether they possess properties peculiar to themselves and independent of the ponderable substances with which we always find them associated, or, in what respects they differ from light, and from each other, is beyond the range of our experience, and, probably, of our comprehension. Professor Faraday also declares: "There was a time when I thought I knew something about the matter; but the longer I live and the more carefully I study the subject, the more convinced I am of my total ignorance of the nature of electricity." Respecting the connection of electricity with magnetism Rutter observes: "Of electricity we know a little—of vitality we know nothing.—By care and watchfulness we may learn how electricity comports itself.—At our command suddenly appearing and just as suddenly disappearing. Sometimes we give it one name and sometimes another. One minute we say it is electricity the next it is electro magnetism. Almost before we have done speaking, it is magnetism and then, by a touch, more powerful than that of a magician's wand, all is changed, the magnetism has disappeared, and electricity has come back to us again."—Where professors thus

lightly tread and grope their way, let not others rashly intrude; let us, until something definite has been discovered, be content to consider these as amongst the mysterious things necessarily attached to our present state of being, which God sees fit to keep in his own hands. Endless we know have been the speculations with regard to mind and intellect and heart as well as soul and spirit, yet, to this day, no one can define their limits, or their nature, or the lines of separation between their respective functions—we can not tell where one begins and the other ends, how each acts reciprocally on the others, and how all affect, and are, in turn, affected by, the body and its conditions—we know that they all act in wondrous combination and yet distinctly; that they controul each other's movements, and yet are, in a certain sense, independent: that they all are naturally corrupt and imperfect, yet improvable and amenable to precept, to moral principle, to the power of conscience, and of faith. Physiologists tell us, again, that the whole texture and substance of the body is changed within certain periods, and yet that it continues, virtually, the same body subject to the same will and mind and spirit, and regulated by the same character and constitution as before.—It appears to me, then, that the attempt to reduce the operations of mind and intellect, much more of heart and spirit and conscience, to a positive science is an attempt to subject everything to the degradation of a low materialism.—In support of my view I quote a few passages from a work (previously referred to) on the intellectual powers by Dr. Abercrombie, whose authority will carry more weight with the scientific world: “The mind is that part of our being which thinks and wills and remembers and reasons—we know nothing of it except from these functions.—By means of the corporeal senses it holds intercourse with the things of the external world, and receives impressions from them. Out of this connection we know nothing but the facts; when we attempt to speculate upon its nature and cause, we wander at once from the path of philosophical enquiry into conjectures which are as far beyond the proper sphere as they are the reach of the human faculties. Speculations (such as those of

Berkley, Hume, &c.) ought to be entirely banished from the science of mind, as not only useless and unprofitable, but as referring to things entirely beyond the reach of the human faculties and therefore contrary to the first principles of philosophical investigation.—To the same class we are to refer all speculations in regard to the essence of mind, the manner in which thought is produced, and the means by which intercourse is carried on between the mind and external objects. The mind can be compared to nothing in nature; it has been endowed by its Creator with a power of perceiving external things but the manner in which it does so is entirely beyond our comprehension: "These remarkable functions were at one time explained by an imaginary essence called the animal spirits—by another class of philosophers thinking was ascribed to vibrations in the particles of the brain, and communication of perceptions from the senses to the brain have been accounted for, by a nervous fluid, by vibrations of the nerves, and by a subtle essence resembling electricity." Such are man's speculations but "they, says Abercrombie again, who have made the highest advances in true science will be the first to confess how limited our faculties are, and how small a part they can comprehend of the ways of the Almighty Creator, they will be the first to acknowledge that the highest acquirements of human wisdom is to advance to that line which is its legitimate boundary, and there, contemplating the wondrous field which lies beyond it, to bend in humble adoration before a wisdom which it cannot fathom, and a power which it cannot comprehend."—Not only is this the case with the higher functions of the mind and spirit but with the ordinary class of feelings and affections. We speak of sympathy, and we feel it towards some more than towards others, but we cannot define it, or explain its mode of affecting us, and of evidencing itself.—It is so even with the brute creation who love, or hate, and express in their countenance their love, or hatred for, particular persons, and for one another.—Similar again is that power of controul which intellect and a determined will.—Character as it is called—give to some men, a power

which is at once felt and yielded to, though it cannot be explained or accounted for; so that an ignorant un-intellectual man—however bold and fierce and physically powerful—is awed, he knows not how, even against his own wish and determination, when he enters the presence and is subject to the glance of the eye of one of superior qualifications.—Such too is the controul acquired by some men over the fiercest animals; a faculty capable of being carried to a very high pitch by exercise and training, as evinced by Van-Amburgh, and other curators of wild beasts, and in the common feats of horsemanship. Yet this power, palpable as it is in its operation and effects, has never, that I am aware, been analyzed and explained, nor is capable of being so. With these few passing remarks and quotations on the scientific part of the subject, I return to Spiritualism in its moral aspect, and I cannot hesitate to affirm that, as far as I have had the means of forming a judgement, it is neither true nor real, in such a sense, as that we may place the slightest reliance upon it for counsel or for help. Knowing what amount of deception can be effected by jugglery and by the cunning arts of chicanery and charlatanism for pecuniary profit or political purposes; assured by the records of medical and physiological science of the almost inconceivable degree of mental halucination which may be produced by the action of a cherished crotchet or phantasy on the brain; as well as of the power of moral epidemics and prevalent nervous infections; and warned, too, so solemnly and frequently of the depth of self-delusion to which the love of sin, aversion of God's truth, and the dread of his righteous attributes will consign the votaries of the world and of Satan; I cannot too seriously, or with too affectionate an anxiety, caution you from meddling, for mere curiosity or amusement sake even, with any thing and every thing conducing or pertaining to Spiritualism, or professedly in connexion with it. Apt and forcible was the counsel of a French Philosopher on this head, "these experiments should not be encouraged because they are dangerous to reason; if the phenomena are not real it is disgraceful to lose time and labour on

them, if real it is dangerous to invoke them or to make a pastime of them." The soundness of this caution has been evinced by the awful increase in the number of admissions to Asylums for the insane in America since the breaking out of this Spiritualist mania, one half of which are said to be traceable directly to its effects. Though spiritualist writers have disputed the inference. On the other hand I am convinced as well by the reason of things and the general tenour of God's providential dealings as by the past experience of the world, that if there be aught in it real or true, in any sense, it will eventually be established and demonstrated by the legitimate investigations of science and the just reasonings of natural and moral philosophy; and be found to be in harmony with and a part of the progressive fulfilment of God's word; and that if otherwise, spiritualism having filled its place, and done its work in sifting the wheat from the chaff in Christ's church, in testing and confirming the faith and steadfastness of God's Saints; and in contributing to the greatness and the completeness of Christ's victory and triumph over the powers of hell and the world, will, in due time, pass away, with like popular delusions, and hold its rank with Mahomedanism, Johanna-Southcotism, Irvingism, Mormonism, &c., &c., as memorials of how prone men are to follow the devices of their fellow-man and the promptings of the Devil rather than the revealed will and truth of their Maker and Redeemer—how great, and by our finite capacity, how unfathomable, is the mystery of iniquity; and by our own strength and wisdom alone how unavoidable and irremediable are its misery and ruin—and, therefore, how simply and unreservedly is it our duty and our safeguard to walk in this probationary scene by Christian faith and not by the sight of our own eyes mental or corporeal; for how irreconcilable is the contest between the Spirit of good and evil and how diametrically opposed are, and to the end will be opposed, the Kingdom of God and the Kingdom of Satan.

St. Paul tells the Corinthians 1 Ep. 11, 19—"that there must be heresies that they which are approved may be made manifest," so doubtless, there must needs be tests and

trials, deceptions and temptations of one kind or another, at all times, that Christ's true people may be made manifest and perfected; as St. James implies "My Brethren count it all joy when ye fall into divers temptations knowing this that the trying of your faith worketh patience, but let patience have her perfect work that ye may be perfect and entire, wanting nothing." James. Ep. 1—2. What I say, then, is, be patient and be cautious, watch and pray, be not weary in well-doing and be humble. Go on to know the Lord, and even this (ie. the truth concerning Spiritualism and the several phenomena which have been enlisted into its cause) shall be revealed to you, as far as needful, in this life; and entirely in that glorious day when the faithful Christian, who has come out purified from the fire of temptation, shall see God face to face and shall know, not as now in part only, but even as he is known; and shall come off, and shall be proclaimed before men and Angels, more than conqueror over every enemy and every difficulty through Jesus Christ his Lord.

Having above stated the conclusions to which I have come with regard to the substantial Anti-Christian character and tendency of Spiritualism, as exhibited in Dr. Hare's book; and as likely, first or last, to be obtruded upon your notice by the ever active and enterprising missionaries of evil; I should not be doing justice to my own motives for entering on an examination of it, if I refrained from a further statement of certain conjectures, not to say decided convictions, which have forced themselves upon my mind as to its especial object and intention. I desire not hastily to judge and condemn the promoters or victims of the Spiritualist movement, but I must openly and conscientiously declare that I seem to detect in it symptoms of a conspiracy for the introduction and establishment of a reign of religious, political, and social anarchy and licentiousness such as Christendom has not yet seen, and such as would transcend all the notions hitherto entertained in the most unbridled communities. Similar in principle to what was exhibited in the French Revolution of the last century, but varied in the



mode and extent of its exhibition by the difference of time and sphere in which it would have to operate, and in the circumstances and condition of the people whom it would purpose to beguile; its aim apparently is to promote the spread of worldliness, money-worship, and popular tyranny, which are themselves too apt to prevail in periods and countries of great commercial success and material prosperity; and which taint and detract from and perpetually tend to overwhelm, all the more noble, generous, and disinterested traits of national constitution and character.

In some of its features Spiritualism resembles all previous religious delusions and impostures; as I have previously intimated; and in one especial particular it identifies itself with them in substance though differing from them in mode of application. Every false or corrupt religion has had recourse, more or less, to that most prevailing lure—sexual affection—which is one of the strongest incentives of human nature. The pagan rites of Greece and Rome were festivals of licentious revelry “the people sat down to eat and drink and rose up to play,” to join in lewd dances and games in honour of their Idols. The Gnostics and Nicolaitans, those early heretics, indulged in the utmost laxity on this point; and we know, too, that Mahometanism accommodates itself to human passions in this respect to a most frightful extent. The same is the case with Mormonism, whose disciples are allowed to have a multiplicity of wives, and the Prophet of the sect a still larger number; who are indeed prophet and disciples of such gross sensuality that the very land of their adoption seems almost ready to cast them out—once already have the Mormons been obliged to remove their colony towards the un-inhabited parts of America; and again the attention of the legislature of the United States has been called to the anomaly of their sufferance even in that land of freedom and license throughout whose wide domain men roam almost at will, and settle where they like, and hold and express freely opinions of every shade without check and almost without censure. Spiritualism, indeed, would seem to be preparing

to take up the ground which Mormonism, too gross for the present civilized age, may be forced to evacuate ; and, gathering experience from its fate, would refine upon its characteristic temptation and hold out the bait of sexual indulgence in prospect rather than in possession, as belonging, in its intensest form, to a future sphere after death rather than to this earthly existence.—It is remarkable how closely both Mormonism and Spiritualism resemble Mahometanism in some of their leading corruptions. “The retirements of Mahomet from his acquisition of power to his last decline of life, were continually disgraced by every excessive indulgence of that passion which has a more particular tendency to degrade the dignity of the human character even below the brute creation. The laws which he prescribed for the regulation of his disciples were too loose for the most compliant moralist to justify, and too favourable to afford the most abandoned sensualist any probable ground of complaint.—The impostor limited his followers to the number of four wives whilst he himself, according to Abulfeda, had no less than fifteen, besides concubines ; and this is mentioned as a particular privilege founded on the word of God himself. The Koran far from supporting its arrogant claim to a supernatural work sinks below many compositions confessedly of human original ; and still lower does it fall in our estimation when compared with that pure and perfect pattern which we justly admire in the Scriptures of truth.—By attempting to explain what is inconceivable, and to describe what is ineffable, and to materialize what in itself is spiritual, it absurdly and impiously aims to sensualize the purity of the divine essence. With respect to the great doctrine of a future life, and the condition of the soul after its departure from the body, it must be acknowledged that the Prophet of Arabia presents us with a nearer prospect of the invisible world and discloses to us a thousand particulars concerning it which the Holy Scriptures have wrapped up in a most profound and mysterious silence. But in his various representations of another life he generally descends to an unnecessary minuteness and particularity which excite disgust and ridicule

instead of reverence. He constantly pretended to have received these stupendous secrets by the ministry of the Angel Gabriel from that eternal book in which the Divine decrees have been written by the finger of the Almighty from the foundation of the world.—But the learned enquirer will discover a more accessible and a far more probable source whence they might be derived, partly in the wild and fanciful opinions of the ancient Arabs, and chiefly in those exhaustless stores of marvellous and improbable fiction—the works of the Rabbins. Hence his romantic fable of the Angel of Death and his descriptions of the resurrection and final judgment.—Here too may be traced the grand and original outlines of that sensual paradise and those luxurious enjoyments which were so successfully employed in the Koran to gratify the ardent genius of the Arabs and to allure them to the standard of the Prophet.—Instead of improving upon the Christian precepts the prophet has miserably debased and weakened what he has borrowed from the Bible. Our Saviour says that “in Heaven they neither marry nor are given in marriage, and St. Paul that flesh and blood cannot inherit the Kingdom of God,” but the future happiness promised by the Koran consists in base corporeal enjoyments.—It holds out that the very meanest in paradise will have 80,000 servants, 72 wives of the girls of paradise, and a tent composed of pearls, hyacinths, and emeralds.—The impure designs which gave birth to the whole system may be traced in almost every subordinate part, even its sublimest descriptions of the deity, even its most exalted moral precepts, not unfrequently either terminate in, or are interwoven with, some provision to gratify the inordinate craving of ambition, or some license for the indulgence of the corrupt passions of the human heart.” (Robinson). I need not more particularly point out how similar these are to the characteristic corruptions which I have discovered and observed upon in modern Spiritualism.—The reader will perceive that some of them are such as would properly have been included in my earlier comparison between Spiritualism and ancient false systems ; but the fact is, that I did not think of referring to

the history of Mahometanism until I had finished the foregoing portion of this address, and I shrunk from the labour of re-writing it, as they are not much out of place here and give a connected view of that gigantic imposture.—There is however another peculiar characteristic of Spiritualism which applies itself most pointedly (as those of Mahometanism did to Arabia and its people and their peculiar habits, dispositions, and tastes) to the tendencies of the age and country in which it has broken out; viz: its pandering to that love of money, that pride of wealth and ostentatious display of its possession in extravagant expenditure and gaudy show, which are the prevailing temptation of too large a class of persons in England but still more in America, and probably also to a considerable extent in other enterprising and prosperous communities.—The laboured and repeated objections which, by means of misinterpretation, are brought against the Scriptural admonitions as to the danger of wealth, and condemnation of those “who trust in their riches,” together with the equally distinct recommendation of the acquisition of wealth, of “making haste to be rich,” and the prospects held out of a continued enjoyment hereafter of its coveted products so congenial to modern desires, viz: fine houses, parks, beautiful gardens, statues, pictures, music, &c., combine to mark out and identify this feature of the system unmistakably.—Lamentable indeed, and destructive of all the highest and best principles and emotions would be the effect of an extensive prevalence of such views and sentiments; since the partial existence of them, occasioned by the too common mania for money-speculation and profitable investments, has already issued in some gigantic frauds and failures which have recently disgraced, and tarnished the honour of, the mercantile name beyond any former precedent of this generation. In my intercourse with persons of all ranks, occupations, and countries, this character of Mammon-worship, belonging to our day, has forced itself upon my conviction as the besetting sin, which with its attendant vices and foibles, opposes and thwarts, and threatens to taint if not overshadow and nullify, the many features of Spiritual and moral progress and improvement which,

otherwise, would so gladden the heart and animate the hope and courage of all Christian people—I could relate many anecdotes in corroboration of this opinion but will confine myself to one.—A gentleman, of great mental capacity, who has had large success in mercantile and other adventures in different parts of the world, and who appears and is reputed to be most amiable and respectable in every relation of life, and was, when the conversation occurred, in circumstances most calculated to induce soberness and scrupulous veracity, spoke to me with the greatest apparent glee and exultation of the increasing influence and power of wealth.—He expressed a positive persuasion that the period was fast approaching when the “money-standard” will be that by which all things will be judged and valued. He really appeared to hail it as the coming Millennium of Plutocracy.—Allied to this feature of Spiritualist doctrine is another equally adjusted to the conditions of time and place, I mean its insidious inculcation of democratic excess, and its ill-concealed purport to level all distinctions of character and principle.—The former is manifested in the statement by (alleged) Spirits. 416: “That the form of Government in the Spheres is republican with an aristocracy of mind and merit.”—The latter peeps out in the careful association, in each professed convocation or community of Spirits, of characters who widely differed from each other in religious and moral professions and attainments whilst on earth; classing Heathens, Infidels, Deists, Sceptics, and the notoriously profligate and licentious, in the same category with good Christians who throughout their career in this world uniformly evinced and exemplified the purity and practical power of a true Gospel faith; nay more; classing them indiscriminately with apostles, martyrs, and prophets, and the Lord Jesus Christ who was without spot of sin and guileless.—That, however, which most distinctively characterizes this modern movement and at the same time constitutes perhaps its most seductive pretension is the alleged possibility of a safe and reliable intercourse with the disembodied Spirits of deceased friends and relatives.—It is a temptation which, accompanied by whatever

sensations of awe and even terror, strikes directly at our tenderest and most influential sensibilities, and carries with it such a semblance of what is innocent, lawful, and desirable that nothing but a conviction of its futility, wrongfulness, and danger will deter people generally from essaying it. On these grounds therefore have I endeavoured to meet, and, I hope, have successfully encountered the pest; though I have consciously failed to point out, as I have not presumed to aim at defining or discovering, the precise source and nature of those devices by which the alleged communications with the Spirit world are effected. I am aware that, in what I have advanced and in what I have omitted, I lay myself open to the charge that a critical analysis of one man's work in which Spiritualism is professedly turned against the Bible and Christianity is neither a safe nor fair ground on which to cast the imputation of Antichristian and unscriptural sentiments upon others who may disclaim them, whilst they are disposed to attribute the manifestations to Spiritual agency—I must therefore definitively state that my object and my professed aim have been to investigate the moral and religious tendencies and not the scientific and philosophical theories of the Spiritualist system; to discover and to expose the mischievous pretensions that are, or may be, engrafted upon its phenomena, and to sift out and refute the antichristian and immoral sophisms deduced from them. In doing this I have necessarily touched upon other points involved in the general consideration of the subject of which Dr. Hare is, I believe, the latest, and claims to be the authorized expositor.—I seek not wrongfully to lay the burden of his false or defective exposition—if it be false or defective—upon those who, though believing in the reality of the Spiritual communications, reject his claims as their interpreter; but it is for them, if there be such, to make their own protest, and expound their own views, and expose what they deem the errors of Dr. Hare and his alleged convocation of eminent Spirits. I have dealt honestly and, I trust, impartially with what has come before me, and it has been sufficient to enable one to delineate the features of a nascent apostacy, and they are features which, in my mind, stamp

Spiritualism as the "mischief of the day" an especial engine of evil with its forces directed to the weak points of the present generation.—Whether its active promoters be the culpable authors: or but, themselves, unconscious instruments and abettors of the Master Spirit of Evil; I can not presume to decide.—He, doubtless, is ever on the watch to suggest and originate any available scheme for man's betrayal and ruin; or, with consummate craft, to convert man's devices and delusions to the same malevolent purpose.—All that is overt and clear in this case is, that Dr. Hare claims to be the High Priest—or chief earthly Agent of Spiritualism; and he evidently has lost no time in turning it to the purpose of an attack upon Divine Revelation. Other Spiritualists of like mind will, doubtless, quickly follow in his steps; and he boasts already of large and multiplied means of propagating their views. It is therefore, the duty of those, who love the Bible and the God of the Bible to stand in the gap and sound the trumpet of alarm so as to prevent or stay the plague; for it will be too late to lift up our voice and cry when this moral epidemic shall have come in upon Christian Europe as a flood, and carried off its hundreds and thousands of victims. As alas! Mormonism has done.

As to the scientific and philosophical part of the subject, I presume not, I repeat, to give any lengthened or decided opinion.—Since I possess neither the qualifications nor the leisure for duly investigating it.—At the same time I may be allowed to aver, with respectful deference to those who do possess and have exercised these valuable talents for such investigation, that I have dispassionately considered the different theories by which different writers have attempted to explain and account for the afore-said phenomena—viz: Automatic cerebral action, Automatic mental action, Mental reflection, Suggestion, Dominant Ideas, Odic Force, and Satanic Agency, and that, guided only by the habits of moral reasoning and the dictates of common sense, I have failed to discover in any of them a thoroughly adequate and satisfactory explanation of the origin and cause of all the

phenomena with which I have become acquainted in connection with this subject.—If we add to them electricity and magnetism with their connecting or identifying link electro-magnetism the concourse of supposed efficient forces will be complete; and in the combination of some or all of them, perhaps, (if anywhere) may lie the ultimate solution of this vexed question—As to satanic agency, I concur in Mr. Rutter's opinion; "Ascribing to Satanic influence whatever is at variance with ordinary experience is not new, it has in all ages been a common practice. There is no more proof that spiritual agencies are concerned in moving a table than in moving a telegraphic needle at a distance of two or three hundred miles, or in keeping a clock going for several years, without weight, or spring, or winding up."—It is curious, though perhaps in strict conformity with the weaknesses of human nature even in its most favorable aspect, that scientific professors have generally been the first and most positive opponents of any discovery or theory which happens to be beyond or not in accordance with their own experimental knowledge; thus we are told that Sir H. Davy and Wollaston poohpooched gas-lighting—Sir J. Banks the steam engine—and others, equally eminent in their line, railroads.

Though I repudiate all such general scepticism as to scientific discovery, and equally repudiate all disposition to attribute to direct Satanic agency any phenomena which can not be at once explained or accounted for; I repeat my undoubting conviction that Satan is the secret originator or abettor of every scheme in which human weakness is taken advantage of for un-christian and immoral ends—He is now, as ever, the hidden instigator and prompter of designedly wicked, and superstitiously unstable men, (his agents, upon earth) who seek to beguile others to their present confusion and ultimate ruin—I feel, consequently, most confident of being within the limits of christian wisdom and christian charity, when I positively affirm for myself, and for all whom I can influence, that we are bound not to give heed to any seducing fables, which may be the teachings of Dæmons, which may weaken our faith in God and Christ the Saviour, and call us off from



dependence upon his Holy Spirit; or which are calculated to unsettle the reason with which he has endowed us, and cast a slur upon the Holy Book which he has given us for our guidance and consolation.—If there be anything true or real in these manifestations, time and investigation will be sure to make it manifest and separate it from all incidental dross, from all its concomitants of fraud, delusion, and danger; and we may then, without risk or guilt, participate in the results, enter into, and enjoy, the harvest of other men's labour.—If there be nothing true or real, but the vaunted phenomena, as well Spiritualism that has been engrafted thereon, prove altogether a delusion or a deception, we shall reap the fruit of our Christian caution and steadfastness in having resisted one of those perilous temptations which are to characterize the latter days of the Gospel dispensation.

It is clear, I trust, that, in the remarks I have made, I do not presume to reflect upon, much less condemn, the proceedings of those, who endowed with scientific knowledge and experience, with clear heads and dispassionate minds, think it their duty, from pure motives and for good ends, to investigate the phenomena and deductions which have been given to the world; who seek to penetrate to the marrow of the subject, and to bring up what truth may lie at the bottom of a well now perturbed and muddy with numberless speculations and contradictory pretensions. Far from having a word of disapproval, I can only express the gratitude due from me, and from every lover of truth and progress, for such valuable labours; since I verily believe the attainments of human science to be limited only by the extent and duration of earth itself, its products, and their capabilities; and that the bounteous Creator has bestowed upon men respectively the necessary powers of mind and body to seek out and to profit by his works and gifts of nature as well as by, and in unison with, his works and gifts of grace—I do, however, most anxiously and affectionately caution all persons not duly qualified, or not induced by legitimate objects, to pause ere they plunge, from heedless levity, or the following of the fashion of a day, into such doubtful and dangerous pursuits. Be not, I beseech

you, seduced into consulting or trusting to any (pretended) Spirit because the sentiments uttered by it may appear to you amiable and good, and the advice proffered wise and judicious; for, remember, Satan himself will appear as an angel of light, and so too his agents will appear under the fairest colours, whenever his purpose requires it; and his purpose does require that he should not startle or shock any, especially tender and ingenuous minds, upon the very threshold of their entrance into his well-baited snare. If he can once lead them to look to any supposititious guardian-angel or spirit, rather than to those commissioned of God and Christ, he too surely has gained the first—the important-step; and will gradually draw them off from seeking-after and reliance upon God's Spirit and the instructions of his holy word. Let me entreat you to remember that, if you need counsel, if you need protection, if you need light, help, and sanctification “to have good thoughts and good desires put into your hearts and minds with ability to bring the same to good effect;” if you yearn after an assured hope and trust, strength to sustain your souls, and wisdom to guide your ways; there is one spirit—one only certainly good and perfect spirit—who can neither deceive nor be deceived; and who will not fail nor falter in his care of those who truly look to him, viz: the spirit of the Living God the Holy Ghost—Our Advocate and comforter. There is also one un-erring code of principles and precepts—the Word of the same living God—the Gospel of his Son—Emanuel—God with us. Seek earnestly to these and you can not be disappointed; “ask and ye shall have, seek and ye shall find, knock and it shall be opened unto you.”—Draw living water from the well of righteousness and it shall be to you a perennial fountain springing up unto everlasting life inexhaustible and infallible. But hew not out for yourselves, nor allow others to beguile you into tasting at, broken cisterns or polluted fountains which can hold no water or only the bitter waters of strife and confusion, or the deadly but tempting waters of the poison of deceit. “I write not these things to shame you but, as my beloved brethren, I warn you.

In conclusion, let me offer a word of encouragement to

those timid minds (if there be any such) whom the subject appals, and who shrink awe-stuck and terrified from the very idea of spirits being allowed to go to and fro on our earth. To the human feeling there is something naturally awful if not abhorrent, in intercourse with the dead; but in this, as in all other cases, grace can rise above and support nature. To the christian soul, staying itself upon God and walking by faith and not by sight, (though it admits not the fact but upon most indubitable testimony) such intercourse would bring no new cause of alarm or perplexity. The believer knows that God vouchsafed to talk with his servants in Patriarchal and Jewish times through the medium of visible angels and dreams; and that, on the other hand, Satan was permitted, within certain limits, to use like overt means for the purpose of tempting and alluring men from their trust in and allegiance to Jehovah; and to vex and harass them by Dæmoniacal possession. The Christian considers indeed that this dispensation has passed away, and that such direct perceptible intervention on Gods part ceased, as no longer requisite, after his written will in the Gospel—his last revelation to man “that spiritual covenant under which he puts his laws into men’s mind and writes them in their heart—had been bequeathed for our perpetual instruction and guidance, and the Holy Ghost had been given as an abiding spirit for comfort and for strength. He believes that the spiritual conflict, (in its essence) was then removed from a visible to an invisible stage; and that, though our adversary the Devil walketh about as a roaring Lion seeking whom he may devour,” yet can we not see him nor trace his steps but by the evil effects and the fœtid poisonous odour of moral contagion which they leave behind them. Of the Satanic, as of the Divine Spirit it may be said “the wind bloweth where it listeth and thou hearest the sound thereof but can’st not tell whence it cometh or whither it goeth so is he that is born of, or actuated by, the Spirit.” “He is in you” we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”

Knowing and believing all this, the christian regards not so much the manner as the reality of his conflict against sin, the world and the devil.—trusting in the Lord, his heart fails not nor does his courage give out.—He is assured that “by the armour of God, and in the power of his might, he shall be able to stand against the wiles of the devil, and having done all to stand—” that Christ will not suffer him to be tempted above that he is able, but will, with the temptation, also make a way to escape, that he may be able to bear it.”—In this blessed assurance strengthen ye your souls, brethren; and whatever may be the trials of our day, whether of an ordinary or extraordinary kind—whether from within or without, “fear not, neither be dismayed;” fight the good fight of faith; resist the devil and he will flee from you, for “greater is He that is with you than he that is against you;” greater is He that is in you than he that is in the world,

Your faithful friend and Pastor,

GILES PUGH.

Naples,—April 30th, 1857.

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## ERRATA.

Page	7	line	6	for Gen. 19. 16— <i>read</i> Gen. 19—1. 16.
"	"	"	"	for Gen. 32. 12— <i>read</i> Gen. 32—1. 2.
"	"	"	16	for 1 Kings 22. 9— <i>read</i> 1 Kings 22—19
"	9	"	13	for πρῶτος— <i>read</i> πρῶτος
"	12	"	27	for 2 Kings 21. 6. 2—Chron. 33. 6— <i>read</i> 2 Kings 21—6—2 Chron. 33—6.
"	"	"	"	for Lev. 6. 7— <i>read</i> Lev. 19—31—and 20—6. 27.
"	18	"	12	for constantaneously— <i>read</i> consentane- ously.
"	25	"	"	for the first truths— <i>read</i> first truths.
"	28	"	36	for distictions— <i>read</i> distinctions.
"	31	"	21	for works— <i>read</i> words
"	37	"	11	for oboriginal— <i>read</i> aboriginal.
"	"	"	35	for median— <i>read</i> Median.
"	40	"	9	for contained— <i>read</i> contain.
"	42	"	18	<i>read</i> who had cruelly.
"	46	"	27	omit unconsciously.
"	52	"	39	for in— <i>read</i> is—at the end.
"	58	"	21	for meet— <i>read</i> mete
"	62	"	24	omit in <i>before</i> all.
"	64	"	31	for Panlikians— <i>read</i> Paulikiana.
"	78	"	28	for phisiology— <i>read</i> physiology.
"	95	"	11	for hist— <i>read</i> his.

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N.B.—The numerous errors in this work are a subject of regret; but they are not more perhaps than might be expected, considering that it has been printed at Malta, where few English books are published, and the English language not generally understood; moreover the distance from Naples has precluded any efficient supervision and correction of the Press by the Author.